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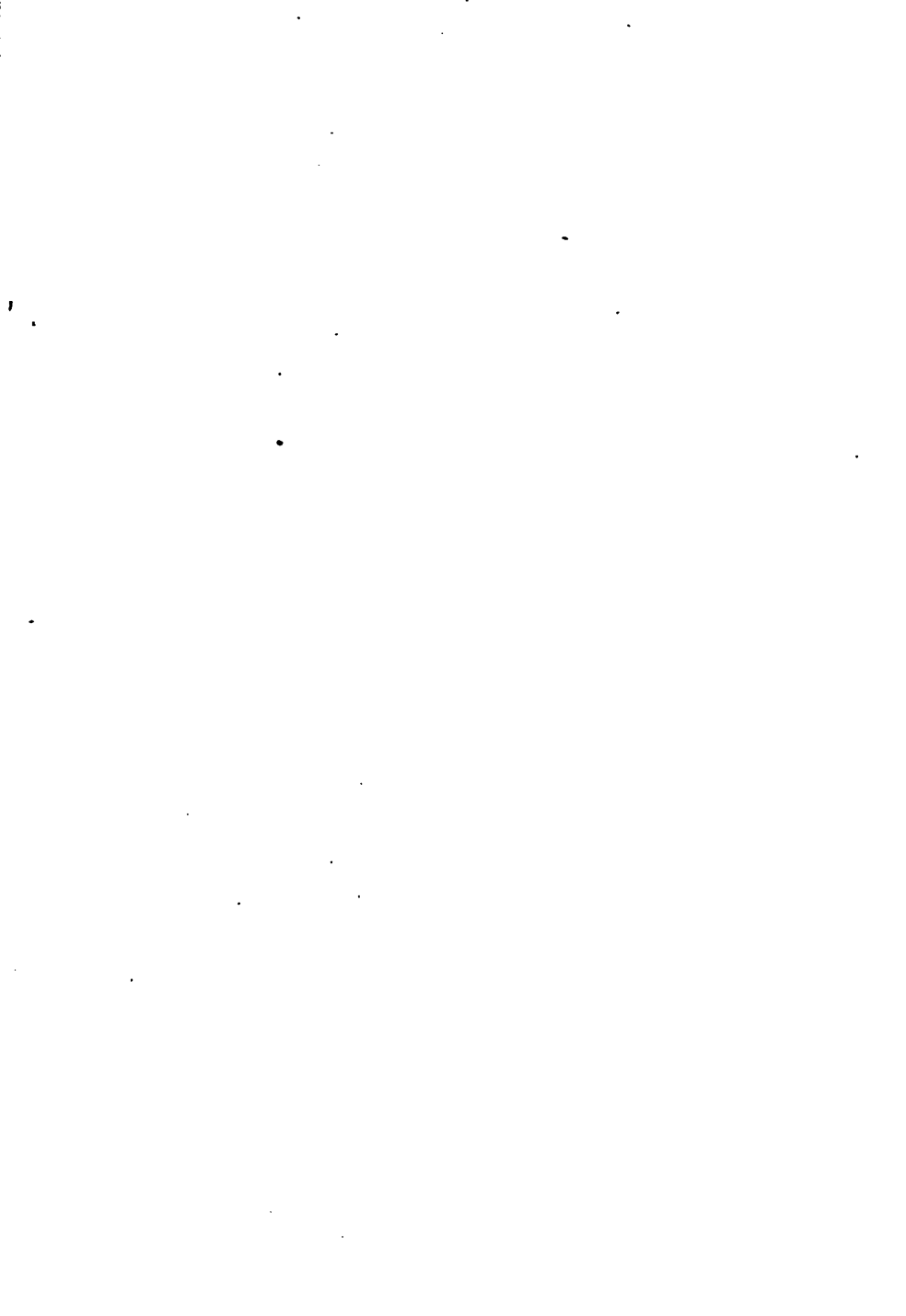
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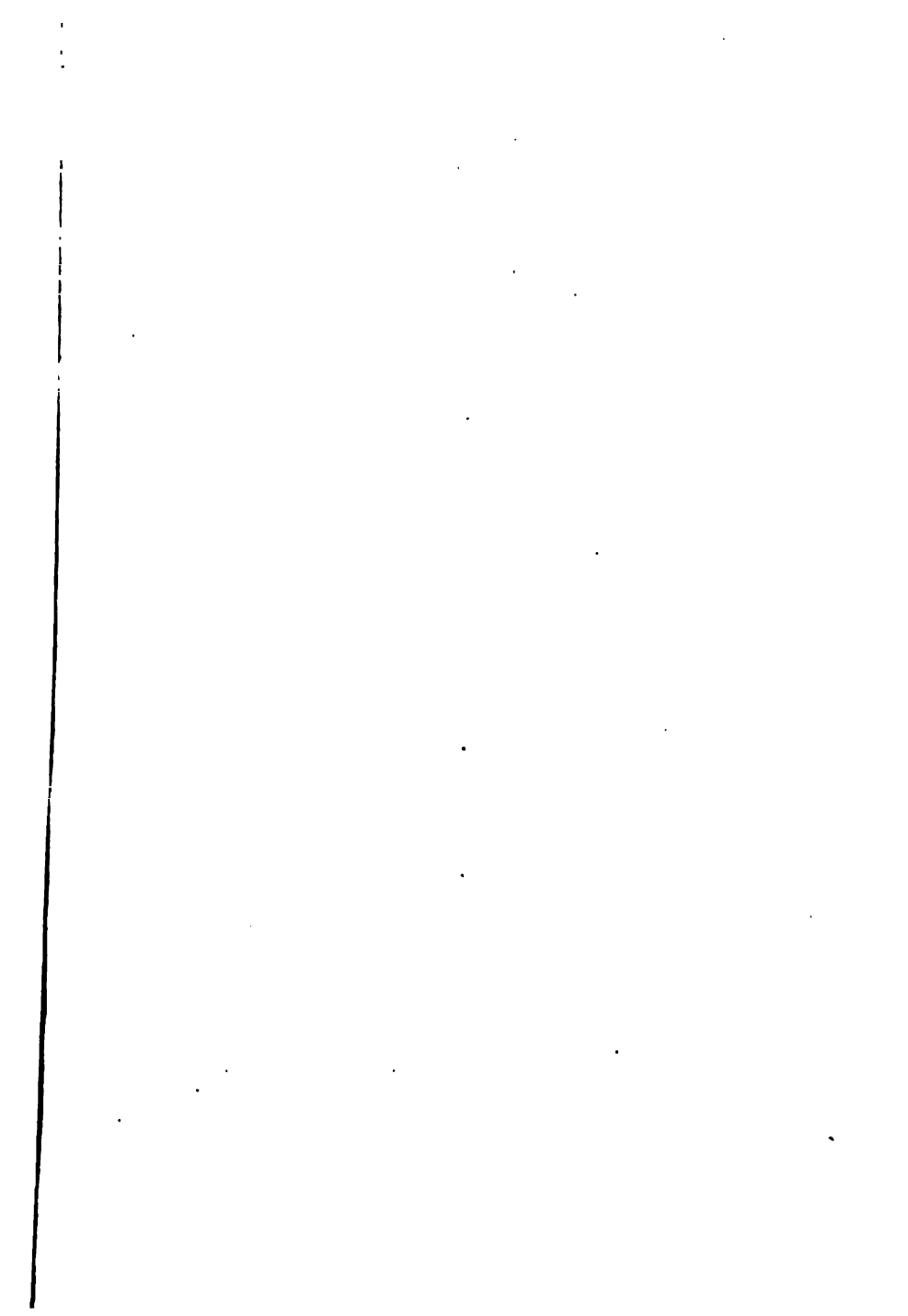
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Gift Box, containing Autograph Message Cards, presented to Bishop John H. Vincent, on his Eightieth Birthday



Dr. John H. Vincent, 1878



Bishop John H. Vincent, 1888



-Photograph by Moffett Studio

Bishop John H. Vincent in His Study, 1912

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THE CHAUTAUQUAN

Vol. 67

JUNE, 1912.

No. 1



"The People's Rule" in Government

What is this new issue in national politics—the rule of the people? Conservatives denounce it as a sham and quack issue, while radicals declare it to be essential and paramount. What does it mean when soberly and calmly examined?

So far as nominations and elections are concerned, the people's rule means something very definite and real—direct popular nomination as well as popular election of candidates. Direct primaries, now being extended to presidential nominations, are a good illustration of the new issue. The pending resolution for an amendment of the constitution making federal senators directly responsible to the voters, through direct election, is another familiar illustration.

In short, there is deep dissatisfaction with the old party and convention machinery, with packed conventions, midnight slates made by bosses, machine domination and cynical disregard by "leaders" of the wishes and sentiments of the rank and file. It is true that the convention system is not necessarily bad, and that it can be mended and improved. But in mass movements the tests adopted are simple and general. The convention plan of nominations, elected delegates, indirect representation of the people—all this has worked so poorly, or even disgracefully in many states, and for many years, that the demand for direct nominations of all public officials and for control of party

machinery by responsible leaders, rather than by audacious bosses, is well-nigh irresistible.

Direct primaries are not free from defects and dangers; they have developed very serious weaknesses—such as heavy expense, waste of time, the running of too many cheap and obscure men, etc. But ways are being found to cure these evils and to perfect the direct primary system. That it gives the people a chance cannot be disputed; but it does not work “automatically;” if the voters are apathetic, unfit men carry even the direct primaries. Other things being equal, the direct primary, under certain safeguards as to cost and methods, gives honesty and public spirit an advantage over spoils, cheap and narrow partisanship, trickery and crookedness.

What does popular rule mean in the general governmental or constitutional scheme? It means fewer “checks and balances,” purer and more democracy, greater popular control of legislative and other officials, not excepting judges, according to more radical progressives. It means the use of the initiative, the compulsory referendum, and the recall. As regards the last-named reform, Colonel Roosevelt and a few others would even recall judicial decisions in constitutional cases, or cases arising under the “police power,” by subjecting them to a referendum. The people must rule, says Colonel Roosevelt, even in the interpretation of state constitutions, at least of such of the provisions in them as relate to public health, morals and welfare. It is, however, freely admitted that the initiative, referendum and recall are at present state issues. To what extent “popular rule” can be carried in the national field, aside from direct election of senators and presidential primaries, is not yet clear.

The conservatives and moderates in the old political parties are not disposed to accept the referendum, the initiative and the recall. Many of them accept with reluctance even the presidential advisory primary and direct election of federal senators. They believe, generally speaking, that

representative government is better than direct popular government, and that "pure democracy" must collapse and give place to despotism. They believe that the capacity of a people for self-government is revealed in the restrictions and limitations the majority are willing to impose on themselves for the protection of minorities and individuals. They fear that direct popular rule means the rule of passion, whim, fads and crazes, and that demagogues and selfish schemers will have too much influence and opportunity under it. That representative government has failed here and there, these men admit; but they would seek the remedy in popular education and more vigilant and militant citizenship. That minorities or even small cliques have betrayed majorities, hampered legislation, bought seats and laws, is also admitted, but it is not admitted that these evils are greater than those which would flow from pure, unlimited democracy or direct popular rule.

This is the issue that is now being so hotly debated. It is an issue upon which honest, scientific thinkers and high-minded statesmen may earnestly differ. To call all believers in representative government reactionaries would be silly. But the democracies of the world are evidently seeking to increase their power and try more direct popular rule. There can be no doubt as to the trend or drift of things political. To go too fast, to jump too rashly, may be dangerous, but deliberate progress in the direction of greater popular rule is inevitable and right. The spirit of the age is irresistible.



Safety vs. Luxury at Sea

We cannot say of transportation by water, as we justly do of railroad travel, that "there are too many accidents." Facts and figures show beyond dispute that the modern ocean liner is remarkably staunch and seaworthy, and that with reasonable care and prudence no ship need fear dis-

aster. But the appalling wreck of the Titanic has awakened the governments and the steamship companies to the folly of taking risks and chances under any circumstances, to the hollowness of the claim that modern ships are "unsinkable." The "impossible" unfortunately happens now and then to mock man and give him a sense of his littleness and impotence. The Titanic was ripped open and sent to the bottom in two hours by an iceberg in spite of warnings and the most favorable weather conditions. Overconfidence and speed were the direct causes of the collision. After the fatal encounter the passengers and crew suddenly realized that their sole chance lay in the lifeboats, rafts and other means of escape from the doomed ship. The wireless apparatus was there, but time was lacking. Unhappily, the "crude" life-saving appliances had come to be regarded as a mere concession to ignorance and timidity; what need had unsinkable ships of frail lifeboats and rafts? True, in a stormy sea the lifeboat is almost useless, but the fact remains that if the Titanic had carried enough lifeboats and rafts not a single passenger or member of her crew need have been sacrificed.

The awful tragedy has taught the world several simple lessons. Less space and expenditure will be devoted henceforth to elegant luxuries and comforts on oceanic vessels and more to safety appliances. The speed mania has, we hope, been checked, as has the tendency to trust too much to man's supposed mastery over nature. The navigation laws are being overhauled; governments are active, and self-interest on the part of the companies is prompting many improvements in advance of compulsion and legislation.

It is infinitely tragic and pathetic that humanity should need fires, wrecks and stunning catastrophes costing hundreds and even thousands of lives to learn prudence and sanity. Greed, optimism, love of pleasure, aversion to "grinding" routine cause us to forget the essentials of safety,

and at certain intervals an overwhelming national or international disaster recalls us to common sense.

The men and women who were sacrificed in the Titanic wreck died nobly and heroically. They revealed traits which make one proud of the average man and woman in every walk of life; they demonstrated that peace and industry and domestic life breed more heroism and virtue than war with its pomp, excitement and passion. They deserve the only monument which is appropriate—honest, conscientious, adequate provision for the safety of the millions who go to sea. More: it ought to be a matter of honor and principle to cultivate simplicity and severe dignity in travel. The solemnity of the hours which the victims or survivors of the Titanic passed before death came to the former and rescue and security to the latter should make display, vanity, luxury and arrogance profoundly repugnant to decent men and women. "Remember the Titanic!" would be a good cry as a protest against frivolity, carelessness and recklessness at sea.



Isolation and Strange Survivals

The Hillsville, Va., tragedy or horror—the deliberate shooting and killing of a judge, prosecutor, sheriff and jurymen by a band of lawless mountaineers—has led many writers and moralists to put to themselves, and to the nation, serious questions concerning the southern mountaineer. What is he? Why is he what he is? What does he represent, and what is the duty of the state and society toward him?

There are, of course, varieties of the southern mountaineer. Some of these isolated dwellers in the Virginia or Kentucky mountains are wild, ignorant, desperate, utterly impatient of civilized control. Others are the victims of old "feuds" and what they ask of the state is "let alone" policies. They have not marched with the times; they are rude and

primitive; they see no reason why they should not take the law into their own hands. Still others are more "socialized," but when the government interferes "unduly" with their personal rights or traditional business—moonshining, for example—they become angry and lose all self-control. Writes John Fox in his book, "Bluegrass and Rhododendron:"

You must go back to the social conditions and standards of the backwoods before the Revolution, for practically they are the backwoods people of pre-Revolutionary days. Many of their ancestors fought with ours for American independence. They were loyal to the Union for one reason that no historian seems ever to have guessed. For the loyalty of 1861 was, in great part, merely the transmitted loyalty of 1776, imprisoned like a fossil in the hills.

In *The Independent*, Dr. Frost, the president of Berea College, calls the mountaineers "our southern highlanders," traces their history and vicissitudes, and sums up the situation in a nutshell, as follows:

A territory of vast extent isolated from its neighbor valley; the people of pure English and Scotch-Irish stock, inheriting the traditions and temper of colonial times; the government unevenly administered; the people intense in family loyalty; a large part of the population constantly familiar with the sight and use of weapons. In a word, it is "a belated frontier."

All who know the mountaineers testify that there is much good in them—qualities valuable to the nation and its future. They are brave, sturdy, kindly, independent. They are not enemies either of law or education, when they understand law and education. Berea College finds the mountain youths and girls intelligent, earnest and eager to learn. The trouble is that the mountaineers and the nation have grown apart. The former need more schools, more sympathetic interest in them, more tact in the administration of law and justice, more sweet reasonableness in the enforcement of regulation that the mountaineer cannot understand or finds detrimental. The mountaineers will not tolerate bureaucratic arrogance, a brutal tone, any more than they will tolerate patronage and condescension, but they will respond to spontaneous good will and helpfulness.

In the case of the "Allen gang" the law must, of course, take its rigorous course. Crime must be punished, as in any case of strike violence or of assaults on person and property in the name of reform. But the larger problem of prevention, of reconciliation, of rescue, is the problem which should appeal to the serious and enlightened citizenship of the country generally.



Marriage, Morals and Health

Thousands of persons were startled by the—to them—sudden announcement from the Cathedral of SS. Peter and Paul at Chicago that the dean and the associate ministers of that house of worship of the Protestant Episcopal Church had decided, with the full approval of their bishop, to demand doctors' "certificates of health and purity" from persons who may wish to be married at the cathedral. The announcement has since attracted national attention and various comment and criticism. It is still misunderstood in many quarters, and much of the adverse comment is based on totally erroneous ideas concerning the significance or the reasons for the action in question.

No desire for general "race improvement," no theory of eugenics, no fad of any sort, no radical or extravagant notion is back of the announcement. The certificates to be required are merely to state that the persons presenting them are normal physically and mentally, and especially that they are free from any "incurable or communicable disease." The cathedral has preached the sanctity of the home; it now proposes to apply directly and to practice that preaching. Its action is directed at physical and moral pollution of the home; the protection is intended for pure girls and the unborn, so often the victims of vice and depravity, or of ignorance and carelessness.

The dean of the Chicago cathedral was chairman of a commission that investigated, for the city's government, the

social evil and the corruption and vice centers of the city. Appalling were the facts which the commission reported as to the extent and influence of commercialized vice, of the white slave traffic, of the segregated and police-exploited dens of physical and moral filth. The recommendations of the commission were not all radical, but among them was one looking to the gradual abolition of the social evil. Nothing, or practically nothing, has been done by the city—aside from a police investigation that led to many dismissals—to improve the moral conditions of the city in the bad districts, and the dean, oppressed by the awful toll levied by vice and the disease bred by it, determined to do something in a voluntary way. It is gratifying that his bishop and co-workers supported him, and it is gratifying that many ministers of other denominations, and more physicians, educators, moralists and editors, have earnestly commended the action. The time is ripe for it. Not only churches, but city councils and legislatures should demand health and purity certificates of those wishing to enter into the marriage relation. Parents have been too indifferent and too blind to the welfare of their daughters; the state has done a thousand and one minor things in the interest of public health and morals while neglecting, for reasons utterly irrational, the fundamental question of right of the pure and innocent, born and unborn, to ordinary health and soundness. Too many restrictions, too strict a view of the duty of the state or church, would be dangerous. But within reasonable limits, such as the Chicago cathedral contemplates, restriction presents little danger while holding large possibilities of good, especially on the educational side. There is today in this country a movement for "social hygiene," which insists on intelligent handling and sober discussion of the questions connected with the social evil and commercialized vice. It is making wonderful progress all over the United States, thanks largely to the women's clubs and federations. With certain aspects of this movement Miss Jane Addams, head

of Hull-House, has been dealing forcefully in a series of articles in McClure's Magazine. As Miss Addams shows, the modern conscience is attacking in a new way society's ancient evils and beginning to inquire into the larger social and economic causes of vice, degradation and the sacrifice of women and children.



The Equal Suffrage Tide

In Great Britain the cause of universal and equal suffrage regardless of sex has suffered a rather serious reverse. In the House of Commons the so-called conciliation bill, which would have enfranchised about a million women, including tens of thousands of self-supporting, wage-earning women, was rejected on second reading by the vote of 222 to 208. Last year the same bill was decisively approved on second reading by the vote of 255 to 88. It advanced no further then, because the government felt that it could not spare time and "facilities" for it. This year time would have been given, a promise having been made to that effect; but the defeat on second reading postpones the whole question.

What caused the change of sentiment in the Commons? Explanations vary, but it is generally believed that the latest tactics of the most extreme of the militant suffragettes—the smashing of windows of public and private offices and stores, the talk of personal violence and other attacks on property—alienated many supporters. Again, the Irish Nationalists, who favored the measure last year, either opposed it or refrained from voting on it this year—not so much because they had changed their view as because they wished to insure more time for their Home Rule bill. The coal strike consumed much ministerial and parliamentary time and energy, and the Irish were anxious to prevent any further diversion and division of the labors of the present session.

Thus the rejection of the woman suffrage conciliation bill does not necessarily indicate a permanent loss of ground

for the cause in Britain. The movement has gone too far to be in serious danger of a severe reaction.

In the United States a succession of victories must be recorded for the cause of equal suffrage. No new state has been "captured" by the women since California joined their procession, but in several states legislative action has been taken toward the submission of constitutional amendments extending the suffrage to women. In other words, the male voters are to have the opportunity in these states to enfranchise women politically. Mr. Roosevelt and others believe that the question ought to be referred in the various states to the women themselves, rather than to the men. Their position is that the stage of theoretical discussion is past, and that if the women—that is, a majority of them—in any state, want the ballot, they should be enfranchised. This position has been indorsed by several progressive editors, but it does not wholly please the equal suffragists, who argue that it is unjust to deny the ballot even to a minority of intelligent, fit, conscientious women, many of whom own property or work for a living in some gainful occupation.

It is more than probable that in one way or another the woman suffrage question will be decided by means of the referendum—possibly a general referendum, in which women will vote as well as men. Even in England, where the liberals are opposed to the referendum, many leading men in that party believe that on the woman suffrage question a national referendum would be eminently proper and desirable.



The Third Home Rule Struggle

After nineteen years the United Kingdom has taken up the Irish home rule question once more. The Asquith bill for the government of Ireland is the third attempt to solve a most complex and difficult problem, which has wrecked cabinets, split a party, retired men from public life and

caused intense bitterness and animosity among friends. Has the situation improved since the 80s of the last century? Will the present parliament be able to pass a home rule bill? If so, will the Protestant element of Ireland—the Ulster province especially—bow to the will of parliament and the majority of the Irish citizens, who have never ceased to demand recognition of Irish nationality and wide Irish autonomy?

In Great Britain the situation is more favorable than ever before to the success of home rule. The liberals are now united, and no secessions or defections are threatened; the Labor party is for Irish home rule; not a few of the tories are known to hold or admit that in some "reasonable" form of home rule is not impossible, and that the question cannot be settled as men thought they had settled it twenty years ago. Many things have been learned and some forgotten in these years. There is little fear of Irish separation or secession from the United Kingdom; Ireland is not to be another self-governing "colony," like the Dominion of Canada, for example. She is to remain an integral part of the United Kingdom, but she is to have considerable legislative independence. Moreover, what she is given, Scotland and Wales may have for the asking. The Irish bill, according to Premier Asquith, is "the first step in a larger scheme of devolution." That is to say, the royal parliament is to be relieved of certain non-imperial or non-national tasks; it is eventually to deal only with affairs that concern the kingdom as a whole and the empire. The respective "local" affairs of England, Ireland, Scotland and Wales are to be managed and controlled by local or "provincial" parliaments.

Nor is such "devolution" incompatible with that larger federation and closer union which so many British statesmen have been advocating. Local parliaments cannot prevent imperial federation or a customs union between the mother country and the colonies. The question is whether

"devolution," or the promise of Home Rule all around, will remove much, if any, opposition to the immediate or first step—Irish home rule.

It is regarded as certain that the Commons will pass the Asquith bill, perhaps in an amended form. The complexity of the scheme set forth in the bill is complained of by its critics and admitted by its supporters; there is evidence of compromise in every feature; there may be room for changes in the direction of simplicity. On the underlying principle, of course, compromise is out of the question.

The bill is being resolutely and fiercely fought in the Commons by the tories and unionists. A campaign against it will be carried on vigorously in the constituencies. If the government should lose by-elections and otherwise sustain defeats in the country, the house of Lords might force a general election—with an indirect referendum on home rule—by exercising its suspensory veto up to the limit of its power and opportunity, which would mean a delay of two years. If, on the other hand, the people of Great Britain indorse the bill or show no pronounced fear or dislike of it, the lords may content themselves with one protest in the shape of a vote rejecting the bill on second reading. Opinions differ as to the present strength of the liberal government and the chances of a general election within a year or so.

But, anticipations and general politics aside, a few words as to the lines, features and characteristics of the Irish bill. The salient points are as follows:

Ireland is to have her own parliament at Dublin. There are to be two houses, one elective, the other appointive. Ulster, or the Protestant province, is to be guaranteed a certain representation—in a body of 164 members it is to have 55. The upper chamber is to have forty members, and the imperial executive is to appoint them for the present. The lord lieutenant of Ireland is given the power to veto the statutes of the Irish parliament.

That parliament is to have no power to discriminate against Ulster; religious freedom is guaranteed. It is to have no power to pass laws radically changing the fiscal system established by the royal parliament; it is not to have the power to adopt a protective tariff, for example. It is not to have the power to levy income or inheritance or stamp taxes. But it will be able to modify tax rates or even repeal certain tax laws passed by the royal parliament.

In many directions, however, the Irish parliament will have real power and initiative. It will have some power which the American States lack, though not as much as the British self-governing provinces have. On the other hand, the Irish will be represented, as now, in the royal parliament at Westminster, although their delegation will be reduced from 103—the present number—to 43.

The Irish leaders accept this reduction as they do other sacrifices because they feel that to ask for a more liberal measure is to risk and lose everything. They regard the pending bill as generous, honest and adequate in the main. If Great Britain will accept the bill, Ireland will, and the problem will be solved, at least for the present generation. The future cannot be forecast, but the future takes care of itself. Statesmen do their part if they meet and settle the questions of their own day with a minimum of friction and discontent.



Anglo-German Naval Rivalry

"Young" Winston Churchill, the head of the British admiralty, made an unusually blunt and candid speech on naval policy some time ago, a speech which offended certain German pepers and warriors, but which contained nothing but truth and fact. For a long time England has maintained a "two-power" naval standard. She has deemed it essential to maintain a navy equal in fighting strength to that of the combined navies of the two naval powers next

to herself. Of late the question whether England should or needed to include the United States in her calculations has been rather open. Some of her statesmen have dodged it. Mr. Churchill for the first time declared that the United States would be left out of account, as no war with it was considered in the least probable or conceivable. He went on to say that Germany was really England's naval measure, and that a 60 per cent superiority as against Germany would henceforth be deemed sufficient. He admitted, in other words, that England was watching and arming against Germany, while Germany was regarded as pursuing the same policy toward England. Whatever might happen, he added, the 60 per cent degree of superiority would be maintained, so that if Germany hoped to improve her present naval position with reference to England, she was imagining vain things.

All of this was not said in a provocative spirit; it was merely a frank declaration of policy—a declaration made in the interest of peace and economy, moreover. Mr. Churchill intimated that if Germany would agree to refrain for a year or more from adding ships to her navy, England would cheerfully take the same pledge. Was Germany inclined to economize or limit armaments? If so, England was ready to second her motion and adopt the same policy. The naval waste was terrific, but England could not stop or reduce, since to her a big navy was a necessity, not a luxury. But Germany could well afford to reduce her naval expenditures or stop building war ships, and England would be satisfied permanently with a 60 per cent superiority.

The effect of this speech in Germany, to repeat, was not encouraging to lovers of peace and advocates of military-naval economy. Many attacked it as an affront and insult, and the government has shown no desire to act upon the practical suggestions contained in it. The navy is to be further enlarged and strengthened, and "Germany is to consult her own interests" without regard to England. In

time, however, the common sense and facts of the Churchill statement may exert considerable influence. After all, it is true that Germany is building war ships with both eyes on England, and even in high diplomacy it pays to recognize facts and base policy on them instead of on anger, suspicion and resentment.



Minimum Wages in England

The principle of the statutory minimum wage is not new in England. As we have had occasion to explain, advocates of minimum wage legislation in this country have pointed to British legislation covering "sweated" or "parasitic" trades as their model. But the enactment by parliament of a minimum wage law for the coal miners of the whole kingdom was a "departure" nevertheless, a great and radical step against which many conservatives and some moderates protested energetically.

The law, however, was enacted at a time of storm and crisis. The miners were on strike, industries were paralyzed, disaster was threatened, and all efforts to settle the trouble by mediation and conciliation proved futile. The ablest men in the government labored with the owners and the workmen, and national sentiment earnestly supported the ministers in their efforts to bring about peace in the coal industry. When, after several attempts and failures, it was realized that "the human factor"—interest, fear, obstinacy—remained beyond the reach of appeal, statutory compulsion was invoked. In accordance with previous warnings, Premier Asquith introduced and quickly put through a minimum wage act. This was a victory for the strikers, but not a complete one. They insisted on inserting wage schedules for the various mining districts—conditions being dissimilar and wages different—into the act. This the government firmly declined to do. It would be too arbitrary and too despotic, it said, and might even hurt the miners by

forcing the maximum rates down to the minimum. The act left rate-fixing to district boards or other authorities, the conditions in each district to govern wages. The tory members of parliament reluctantly permitted the bill to become law; even the lords "washed their hands" and passed it, putting the responsibility on the ministry. At one time, however, certain tories attempted to "play politics" and oust the liberal government by promising the labor party more liberal terms for the miners. A political crisis seemed inevitable on top of the industrial one. Fortunately sense and sobriety prevailed, and the party in power was able to carry out a reasonable policy.

The minimum wage act is experimental and expressly limited to three years. It may be modified or repealed; it may be made stronger and permanent. But the action in parliament had historic significance. The whole world watched the struggle with intense interest; on the whole the minimum wage act has been remarkably well supported as an emergency measure. Society is tiring of "free strikes;" the public and the state are beginning to face facts and discard theories in order to avert suffering and calamity. Compulsory arbitration and minimum wage fixing are losing their terrors for sorely tried and severely punished industrial communities.





John H. Vincent and Lewis Miller
At Chautauqua, about 1885



Group of C. L. S. C. Counselors at Golden Gate, 1883
Left to right: William C. Wilkinson, John H.
Vincent, Lyman Abbott, Henry W. Warren



Groups at Chautauqua in 1878

Left to right, front row: J. F. Hurst, D.D., Rev. Joseph Cook, Bishop R. S. Foster; behind: Gov. A. H. Colquitt of Georgia, John Lord, LL.D., J. H. Vincent, D.D., Prof. B. P. Bowne, Ph.D.



Group of Early Chautauquans

Left to right, front: S. McGerald, Frank Beard, John
H. Vincent, W. A. Duncan, J. L. Hurlbut; behind:
J. A. Worden, B. T. Vincent, C. C. Case, A. H.
Gillett, W. F. Sherwin

Bishop Vincent's Eightieth Anniversary

Remarkable Tributes Treasured in His Birthday Gift Box

IN preparation for Bishop Vincent's eightieth birthday some eighty friends were asked to send greetings written on specially prepared cards, to be enclosed in a simple mahogany chest prepared by Tiffany & Co. of New York. The box was a notable example of fine taste and exquisite workmanship. (Photographs appear as frontispiece of this issue of *THE CHAUTAUQUAN*). The cards, ruled at the top with a plain gold line, were arranged in the box in two rows, and divided into groups to be more easily handled. These groups were kept apart by very thin strips of mahogany. Separating the two rows was a raised surface on which was placed under glass, a strip of vellum with an inscription illuminated in amethyst and gold. The cover of the box was lined with amethyst velvet in allusion to the Bishop's birth month and the same material was used for an outer protecting case, the only exterior adornment of the box being the plain gold letters J. H. V. on the cover.

This treasure house of greetings embodied a rare collection of noble thoughts. Its distinctive note was the sincerity of the utterances breathing a personal affection and gratitude to the man who has given to the world a new spiritual impulse—Chautauqua.

Many of the greetings are too personal to be shared even with a sympathetic public but selections may serve a double purpose in their ministry.

The text of the illuminated inscription on vellum read:

1832-1912
February Twenty-third
To Our Dear Bishop
JOHN HEYL VINCENT
Chancellor of Chautauqua
Heartiest Greetings and Congratulations
on your
Eightieth Birthday
From many more than the group of friends
whose messages are enclosed.
The Board of Trustees of
Chautauqua Institution
desire to express their appreciation of the
privilege of sharing in your great work of
popular education.
Every member of the active staff of
Chautauqua joins in love to you.
The Lord bless thee and keep thee.

A green wreath of laurel at the top enclosed the dates 1832-1912, contrasting effectively with the amethyst tint used for the Chautauqua seal 1874 at the bottom of the design.

One well known artist sketched on his card a charming pen and ink drawing of "An Old Chautauqua Path."

A life-long friend, a man himself of no small distinction, sent this greeting:

I congratulate you! You have had a "charmed life." You have had pure impulses, elevated thoughts, with noble words with which to utter them. You have designed great projects and found true and tried friends to assist you in perfecting them. In your crown are truth, love, and wisdom. The children to you will ever flock; the youths easily and gratefully learn from you; men of learning and the "common people" willingly listen to you. Your friends are legion. Your tribulations have been few but deep. The Invisible has holden you up. You have children to the second generation, and they rise up and bless you. You have a hope of heaven, and reunion. What need you more than to sleep and wake, and work and serve?

Another friend of the years quick to recognize the possibilities of Chautauqua and able to render it lasting service wrote:

Dear Bishop Vincent:

As I send you cordial greeting upon the eightieth anniversary of your birth, the chief thought in my mind is the influence for good that your life and words have had upon thousands of men and women.

For nearly forty years it has been my privilege to know you personally and the association with you and your great work at Chautauqua has been one of the chief pleasures of my life.

May the years that still remain to you be crowned with that happiness you so richly deserve.

One of the great men of our time to whose friendly counsel and co-operation Chautauqua will always be indebted, writes appreciatively:

My dear Dr. Vincent:

In lieu of a sentiment I venture to express here my sense of the service which you have rendered to our country, as a Minister of Education. You have transformed, in hundreds of thousands of lives, that careless reading which

is an excuse for not thinking, into a course of educative reading more or less persistently directed by an intelligent purpose. You have thus created a habit which, descending from parent to child, will be perpetuated through future generations. It has been one of the privileges of my greatly privileged life to have a little share with you in this great work.

We may venture also to quote this greeting from a close and rarely companionable friend whose gentle humor had the cheery qualities of a refreshing stream:

Most pronounced and affectionate congratulations on your eightieth birthday! I met you in the middle of the eighties, and this let us do. Let us at once engage for another forty years! So on February 23, 1952, let's you and I take a loving stroll on the Everlasting Hills, or down by the River of Life and under the Trees, and then, returning to the City, hunt up all the happy singers there who have been saved or gladdened or ennobled by your pulpit or Sunday School or Chautauqua or Bishopric work, and "see how they do." I am sure the visitation will not depress you!

Then comes a group whose debt reaches back to their own youth, its ideals and its later achievements:

Greeting you, at this season, marked by a full life's full accomplishment, my memory brings youth into fellowship with today. The years of inspiration and high privilege, when as teacher and mature friend you guided thought and moulded ideals, are not a past experience, but a lasting treasure. So life accumulates and keeps good, as the years roll toward the perfect day.

Twenty-eight years ago I went to you as one of your Chautauqua teachers. You gave me the right of fellowship and always encouraged me. I have taught every summer and winter since then and have carried to thousands of my pupils the words of sympathy and good will you gave to me. You have been and are now a great teacher.

When has my course of life been outside the circle of your radio-active personality? Certainly not in Yale days when your zeal for truth was my best example; nor when I served my journalistic apprenticeship under your stimulat-

ing eye; and surely not now when the perennial freshness of your sympathies binds you so strongly to men of the younger generations. For all that you and yours have brought into my life I humbly return thanks to Heaven.

Years and years ago—before I personally knew Chautauqua—I read the words of Chancellor John H. Vincent, "The teacher's vocation is the most important one in the world. A teacher is, consciously or unconsciously, a builder of character." At that time I was a young teacher. Those words of Bishop Vincent's haunted me. They gave me a new vision. They have ever since been an incentive to do worthy "building" as a teacher. My heartfelt greetings to their author who has been a great inspiration to so many lives, and whose influence for helpfulness is immeasurable.

There are hosts in this land, dear Bishop Vincent, whose hearts are gladder and whose minds are freer because of you, and it is an increasing host; for a great impulse, a new revelation of old truths such as you gave to so many of us years ago in the Chautauqua groves, is a growing thing. It may take unexpected forms and the careless may not realize the root from which they spring, but the watchful know nothing can kill the root you planted, for its sap is the sap of truth.

If it were possible to condense and redistill the love and reverence for you I find in the tributes of the many, your days would be sweetened by the quintessence of those "having thoughts that start into being, like perfumes from the blossom of the heart." This expression, typical of many, may please you,—from one whose opinion you must value. He said, publicly, "I consider John H. Vincent the greatest living American. He has inspired more individual lives, transformed more homes and uplifted more communities than any other living American." In this opinion, I heartily concur, and that, both from personal experience and from the closer touch with the Chautauqua world at large.

More than once our Master, yours and mine, heard the words: "Thou art my Son, in thee I am well pleased." He heard them, I doubt not, more often than the record shows. He heard them early and frequently and late in His earthly life. These are the words our Heavenly Father speaks to those who are His true sons in character and service, in life and labor. By river side, under opening

heaven, and on mountain top, you too must have had this from on high. For you have been and are His beloved son.

An old friend opens a door into the past:

I had a dream of you last night. We were back again helping a Chautauqua in Kansas. You asked for the lines which we wrote and read together—waiting at night for the train. Here they are:

O for a steady, sure angelic will
Whose throbbing has the time and note of heaven!—
To wait here at this porch of bliss awhile
And listen to the Master-melodist
Would have me go to hear his sounds, or stay
Amid the clamor this our world hath sent
To me, that I might read from man to man
That monochord of ecstasy divine,
And so redeem this much of earth to heaven.

From across the seas came greetings: One from an Oxford graduate, a present-day citizen who serves his country in the very thick of the struggle:

My old tutor (R. L. Nettleship) at Baliol College once said, "Friendship is not only a beautiful thing for a man, but the realization of it is also the ideal for the State; for if citizens be friends, the justice which is the great concern of all organized societies is more than secured."

I send heartiest greeting to the "Maker of Friends" on his eightieth birthday.

An English university man who also knows Chautauqua through his own contributions to its developing life, feels its "call:"

To Bishop Vincent:

There are many in England who fain would join in this tribute of reverent affection. We recognize in you—to the confirmation of our faith—one of God's chosen seers and shepherds of men. We trace His hand in the convictions which have shaped your marvellous career:—that Education is the handmaid of Religion, and that all departments of learning find their co-ordination in the knowledge of God, and of Jesus Christ whom He has sent; that the golden gates of knowledge should be opened wide to diligence, and not to privilege only; that the moral unity of the Home and the

Solidarity of a People are best secured by unity of outlook upon the Universe, and by the release of the faculty of study and appreciation of the works of God in Nature, and of His thought in history and in the mind of man. We honour the devotion, courage and faith with which you have lived for these convictions; and we stand amazed at the vast response and embodiment which they have received in and through the Chautauquas of the world. The crowning favour upon your enterprises has been your long sustained Presidency, in which you have manifested a personality so gracious and charming that for countless thousands there has stood, as the apex of the privileges you have made possible for them, the honour of offering you not only gratitude but veneration and love.

"It is for Education," said the author of 'Hebrews' (XII-7) "that ye endure." For Education in the widest sense, of expansion of mind and heart by study, of refinement by sorrow, of discipline by service,—God has enabled you to toil and suffer, and to stand before your generation as an illustrious example. It is a life that bears upon it the signature of immortality. Our loving felicitations merge themselves, as you would have them merged, in grateful praise of God, your Father and ours.

One whose services to his own country and to the world reveal his instinct for perceiving the basic qualities of other men's achievement writes:

Hearty congratulations to Bishop Vincent on his eightieth birthday and sincere wishes for the long continuance of a life dedicated to noble ideals and fertile in practical services of inestimable value to his fellow countrymen.

Among the contributors were poets. The occasion stirred their souls to rhythmic utterance. Miss Mary A. Lathbury, herself waiting with heroic patience the close of her own noble life, contributed the closing verse from her Chautauqua hymn "Day is Dying in the West," which has already been a benediction to thousands:

• "When forever from our sight,
Pass the stars, the day, the night,
Lord of angels, on our eyes
Let eternal morning rise
And shadows end."

Clustering memories of Chautauqua had their share in the following tributes:

A stately templed hall stood on a hill
Mid whispering beeches keeping endless guard,
With sifted sunlight stealing through the leaves
And softly touching with the fading light
The high, white pillars that the roof upbore.
A holy Sabbath stillness filled the air
And made the spirit sweetly sensitive
To finer things and mobile to the touch
Of power divine.

And as the silent throng
With soul expectant waited in the place,
A man arose who seemed himself a part
Of hill and tree, of sunlight and of air,
Of Sabbath stillness and the holy calm;
And spoke deep words which filled our hearts with peace
And made us will to be what God had willed.

* * * * *

O man prophetic, from whose kindly face
Such loving light has streamed to other souls,
In this, thine afternoon of ripened life,
May all that light come streaming back to thee.

Multitudinous were his friends;
Their loyalty fixed like stars.
And what is better, a loyalty nobly won.

To dear Bishop Vincent, with love and reverence:

Life is not to be measured by coarse Time,
But flows, ever fresh and beautiful,
Forth from the Eternal Heart,
And bears us on its bosom far and high;
And moments are as years, and years as moments,
And Birth and Death and all things grow to be—
A thin cloak which would cover, but may not hide
The Eternal Soul.

Our fathers loved Chautauqua, for they saw
 Extended hands beyond the educated few.
 They consecrated study of a course
 To length and breadth and depth and height of view.
 Such faith and works make education life,
 The kind of living worth the while.
 As times demand we follow where they led—
 The fathers builded better than they knew.

*(One of the second generation of your confirmed
 Chautauqua disciples.)*

My dear Bishop Vincent:

One prized privilege brought to me this year is that of sharing with others in expressing love to you on your eightieth birthday. You have many friends nearer than I, but none to whose life your influence has been more helpful than to mine. Please accept my little tribute of affection.

And if because of strength thy years shall be
 Fourscore, look not for labor or for grief.
 Labor is ended. Comes the sweet relief
 God gives His chosen, when from burdens free
 They wait to hear Christ's loving "Come to me,"
 To lengthening years, joy passing all belief
 Comes, when they lay their ripened, golden sheaf
 Down at God's feet, to say "We wrought for Thee."

I have a garden in my heart
 With flowers of beauty rare;—
 Fond memories of my dearest friends,
 And you are blooming there.

I have fine pictures in my heart
 Of those I found most true,
 And often, when I am alone,
 I sit and look at you.

I have sweet music in my heart
 Of rich and varied tone;
 In life's great choir of voices, I
 Can always hear your own.

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I have a river in my heart
That flows to life's great sea;
On its broad breast sail stately ships;—
You found the springs in me.

Faithful in life, and faithful unto death,
Such souls, in sooth, illume with luster splendid,
That glad, glimpsed land wherein
The Vision saith,
Earth's wrongs are ended.

Affectionateness, magnanimity
Unfailing, truth, and honor and good cheer,
Blithe humor, and bright wit, and a sincere
Outspokenness, from affectation free—
Simple frank friendliness, no brusquerie—
Wise willingness to learn, above the fear
Less learned than some other to appear,
Ready responsiveness of sympathy,
Fast faithfulness to trust, pure thought and high,
Instinct of aspiration toward the best,
The noblest, possible beneath the sky—
If these things meeting in one manly breast
Compose a gift for perfect friendship, I
Have been in you with perfect friendship blest.

At eighty years like one of yore
(See Deuteronomy 34);
A Teacher of prophetic mind;
Eloquent Preacher, Pastor kind;
Sire of Chautauqua and George E.—
Who would not the good Bishop be?

A TRIBUTE

If I were a Queen, and sat on a throne,
And never knew sorrow and never knew tears,
I would give it all for that heart of thine,
For thy beautiful life and thy eighty years,
Friend of the Many Days!

O we have known Care, and we have known Grief,
And the Silent Guest, like a thief in the night,
But *thou* hast been like a stately Ship,
Sailing serenely into the Light,
After the storm and stress.

And I think of the scores and scores of those
Here, and there, and over the sea,
Who have fought and won in the Battle of Life
And touched the Divine, because of *thee*,
O Leader and Lover of Men!

So if I were a Queen, on my royal throne,
And never knew sorrow and never knew tears,
My lot would be nought to the splendor of thine,
With its riches of love, and its beautiful years
Of service for God and Men.

The gift box was enriched with many fine quotations:

For look you, brothers, Fellowship is Heaven and lack of Fellowship is Hell, Fellowship is Life and lack of Fellowship is Death, and the deeds that ye do in the body, it is for Fellowship's sake that ye do them.—*John Ball*.

May these words of David Starr Jordan be helpful to you in both retrospect and prospect: "The man who looks on his past life and says 'I have nothing to regret,' has lived in vain. The life without regret is the life without gain. Regret is but the light of fuller wisdom from our past illuminating our future."

"As I approve of the youth who has something of the old man in him, so I am no less pleased with the old man who has something of the youth. He that follows this rule may be old in body, but can never be so in mind."—*Cicero*.

The reflection of sweet Marcus Aurelius comes to us as we think of you, dear friend. Have you not proved his wisdom in your life!

"How happy is man in this, his power that hath been granted unto him: That he needs not do anything but what God shall approve, and that he may embrace contentedly, whatsoever God doth send unto him."

"Life need not grow sadder as we grow older. Its mystery and solemnity deepen, but the certainty of God increases too and Heaven seems more real and near.

—*Phillips Brooks.*

My dear Bishop Vincent:

These words which I wrote long ago, still express the conviction which I know you have about the church: "The true church is built like the pattern which St. John saw in the Revelation, four-square, facing the four corners of the earth, and with doors open, so that there is far more wall than door." The fact that you believe it has constantly helped me, and many others, to believe it. Long may you declare it by your lips and by your inspiring life.

These words of Charles Wagner, I send you as a greeting on your eightieth anniversary:

I Love Thee!

"I love thee, O Son of Man! for thy strength and thy sweetness, for thy simplicity, thy courage, thine infinite tenderness, for thy glance which strengthens and pardons us, quickens and lifts us up; for all that thou hast brought us of consolation, of peace, and of warmth of heart. Abide thou with us. Teach us to see the divine spark imprisoned in every stone of the highway."

Certain friends of marked distinction in the educational world, contributed as greetings their own choice selections from the great poets:

"O fortunate Antoninus o'er whose head
Calm days have flown and closed the eightieth year
Back on their flight he looks and feels no dread
To think that Lethe's waters roll so near.

There is no day in all the train he would forego
No moment and no act he would forget
A good man's life is doubled, twice he lives
Who viewing his past life enjoys it yet."

From the bottom of my heart, my dear Bishop Vincent, I congratulate you on its precious memories of your epoch-making educational achievement in creating the Chautauqua idea and institution and the world-wide results that have flowed from it.

"Deep calleth unto Deep"
 Deep unto deep may call, but I
 With peaceful heart will say—
 Thy loving-kindness hath a charge
 No waves can take away;
 And let the storm which speeds me home,
 Deal with me as it may!

—*Anna L. Waring.*

With many happy and grateful reminiscences.

A birthday greeting to dear Bishop Vincent:

Who is the honest man?
 He that doth still and strongly good pursue,
 To God, his neighbor, and himself most true.
 Whom neither force nor fawning can
 Unpin or wrench from giving all their due.

—*George Herbert.*

With hearty congratulations and best greetings to Bishop Vincent, on his eightieth birthday.

Forenoon, and afternoon, and night; Forenoon,
 And afternoon, and night; Forenoon, and—what?
 The empty song repeats itself. No more?
 Yea, that is life; make this forenoon sublime,
 This afternoon a psalm, this night a prayer,
 And time is conquered, and thy crown is won.

—*E. A. Sill.*

"My soul, sit thou a patient looker-on;
 Judge not the play before the play is done;
 Her plot hath many changes; every day
 Speaks a new scene; the last act crowns the play."

"Afoot and light-hearted I take to the open road,
 Healthy, free the world before me,
 The long brown path before me leading wherever I choose.
 Henceforth I ask not good-fortune, I myself am
 good-fortune.

* * * * *

Strong and content I travel the open road.

"Sail forth—steer for the deep waters only,
Reckless O soul, exploring, I with thee, and thou with me,
For we are bound where mariner has not yet dared to go,
And we will risk the ship, ourselves and all.

"O my brave soul!

O farther, farther sail!

O daring joy, but safe! are they not all the seas of God,

O farther, farther, farther sail."

—Walt Whitman.

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, sleep to wake, are baffled to fight better,
So, at noonday in the bustle of man's work-time

Greet the unseen with a cheer!

Bid him forward, breast and back as either should be.

"Strive and thrive!" Cry "Speed,—fight on, fare ever

There as here!"

—Browning.

Grow old along with me!

The best is yet to be

The last of life, for which the

first was made:

Our times are in His hand

Who saith, "A whole I planned.

Youth shows but half; trust God:

see all, nor be afraid."

—Browning.

'Tis not what one does which
exalts him, but what man can do!

See the King—I would help him,
but cannot, the wishes fall through.

Could I wrestle to raise him from
sorrow, grow poor to enrich,

To fill up his life, starve my own
out, I would—knowing which,

I know that my service is perfect.

—Browning.

What I aspired to be,

And was not, comforts me.

—Browning.

The value of a Chautauqua salute cannot be estimated by the number of the "blooming lilies," but rather by the spirit behind them. Let this little poem which I learned on the train making my first trip to Chautauqua, and ever since treasured, bring to you a Chautauqua salute just thirty years long. I regret that I cannot cover the other fifty.

Good, to forgive;
 Best, to forget!
 Living, we fret:
 Dying, we live.
 Fretless and free,
 Soul, clap thy pinion!
 Earth have dominion,
 Body, o'er thee!

Wander at will,
 Day after day—
 Wander away,
 Wandering still—
 Soul that canst soar!
 Body may slumber:
 Body shall cumber
 Soul-flight no more.

Waft of soul's wing!
 What lies above?
 Sunshine and Love,
 Skyblue and Spring!
 Body hides—where?
 Ferns of all feather,
 Mosses and heather,
 Yours be the care!

—Robert Browning.

"For a'that, and a'that,
 It's coming yet, for a'that
 That man to man, the world o'er,
 Shall brothers be, for a'that."

Greetings and congratulations to him who has done so much to forward this age of broadening sense of brotherhood and helpfulness.

On this eightieth birthday, may we send you, with our lasting love, some of the lines which have helped to make more real God's presence and the courage which it brings:

"God is not dumb, that He should speak no more;
If thou hast wanderings in the wilderness,
And find'st not Sinai, 'tis thy soul is poor,—
There towers the mountain of the voice no less."
"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

Dear Bishop:

I recall that you once crossed the ocean with Matthew Arnold, and I remember how you spoke of the pleasant chats you had with him. This little poem of his expresses a thought that I know is very dear to you:

" 'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, look'd thrice dispirited.

I met a preacher there I knew, and said:
'Ill and o'erwork'd, how fare you in this scene?'
'Bravely!' said he; 'for I of late have been
Much cheer'd with thoughts of Christ, *the living bread.*'

O human soul! As long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee, and to right thee if thou roam—
Not with lost toil thou laborest through the night!
Thou mak'st the heaven thou hop'st indeed thy home."

"Be like a bird, one moment lighted,
Upon a twig that swings;
He feels it yield, yet sings on, unaffrighted,
Knowing he hath his wings."

Because your life still sings on, living is easier and richer for us all.

"His morning glory shall
we e'er forget?
His noontide's full-blown
lily coronet?
His evening primrose has
not opened yet."

"We live in deeds not years; in thoughts, not breaths,
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

"Be such a man, live such a life that, if every man were
such as you and every life like yours, this earth would be
God's paradise."—*Phillips Brooks*.

A FEBRUARY AMETHYST

But Winter has yet brighter scenes—he boasts
Splendors beyond what gorgeous Summer knows;
Or Autumn with his many fruits, and woods
All flushed in many hues. Come when the rains
Have glazed the snow and clothed the trees with ice,
While the slant sun of February pours
Into the bowers a flood of light. Approach!
The incrustated surface will upbear thy steps,
And the broad arching portals of the grove
Welcome thy entering. Look! the massy trunks
Are cased in the pure crystal; each light spray,
Nodding and tinkling in the breath of heaven,
Is studded with its trembling water drops,
That glimmer with an amethystine light.

—*Bryant*.

My dear Bishop:

Old Marcus Antoninus used to say: Reverence the
Divinity that is within thee. Tennyson's ringing exhortation
is familiar:

"Follow light and do the right, for man may half control his doom,
Till you find the deathless angel seated by the vacant tomb."

And Gerald Massey's brave words have always found
an echo in my soul:

"O youth, flame-earnest, still aspire
With energies immortal!
To many a heaven of desire
Our yearnings ope the portal;
And tho' age wearies by the way,
And hearts break in the furrow,
We'll sow the golden grain today—
The harvest comes tomorrow!"

It must be a supreme satisfaction to you, as you sit
in the evening of your days, to feel that, in a time when so
many have been led astray by the false glamor of merely
material possession, you have been enabled to touch thou-
sands upon thousands to finer issues of thought and action,
and reveal to their aspiration the higher valuations in the
realm of mind and spirit.

With fullest and sincerest congratulations on your
eightieth birthday anniversary.

I count it a high honor to join in the congratulations to
our Grand Old Man of Chautauqua on his eightieth birth-
day. The thought which impresses me first is the enlarge-
ment of life which so many thousands owe to his great work
for Christ, for his country, for Christendom. A favorite
motto of mine from "The Chambered Nautilus" is one
which he has helped many to realize by his life of work:

"Build thee more stately mansions, O my Soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's unresting sea!"

Dear Bishop:

Not years old—years young—you have spent. May
they all be young years! Your cheerfulness, and warmth

of heart and helpful sympathy makes me think of another of our grandest of men of whom it was said:

"At sixty-two life has begun;
At seventy-three begin once more;
Fly swifter as thou nearest the sun
And brighter shine at eighty-four.
At ninety-five
Shouldst thou arrive,
Still wait on God, and work and thrive."

"He that hath applied his soul, and meditated in the law of the Most High; he will seek out the hidden meaning of proverbs, and be conversant in the dark sayings of parables. He will apply his heart to resort early to the Lord that made him. He shall show forth the instruction that he hath been taught, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding, and so long as the world endureth it shall not be blotted out; his memorial shall not depart, and his name shall live from generation to generation; nations shall declare his wisdom, and the congregation shall tell out his praise. If he continue, he shall leave a greater name than a thousand; and if he die, he addeth thereto."

—*Ecclesiasticus*, Chapter XXXIX.

"I want a friend—who knows me
So truly through and through
He'll ne'er misjudge my motive
Nor let me try to do
More work than I can manage;
The work that is not mine
For sake of vain ambition,
Or conscience drawn too fine.

The thought expressed in this quotation so truly fits the inspiration your noble life has been to mine that I desire to again pass it on to you, *our dear friend*.

"And through thee I believe
In the noble and great who are gone;
Not like the men of the crowd,
But souls tempered with fire,
Fervent, heroic and good.
Helpers and friends of mankind."

From the Letter Shower

The suggestion of Miss Hamilton, one of Chautauqua's field secretaries, that Bishop Vincent's birthday be made the occasion of a letter shower from Chautauquans, was inspired by her wide experience in the field and her appreciative observation of the remarkable under currents which Chautauqua has set in motion and still controls in countless human lives. In response to the suggestion made through the February CHAUTAUQUAN, there came a multitude of telegrams and letters from Chautauqua readers and old friends. These were largely too personal to admit of publication, but this "Chautauqua Salute" from the Bishop's native State of Alabama may find a place here. It came from a Chautauqua reader of the Class of 1913:

A birthday greeting from the South I send,
The land where scents of pine and myrtle blend!
The South that gave you birth long years ago,
And now would richest meed of praise bestow.
Ah, would that I might wield a magic pen,
In paying tribute to a prince of men,
With North and East and bustling, bounding West,
Then Dixie-land would grandly lead the rest.
Yet, being but a novice in the art,
Words fail, indeed, though bidden of my heart—
And just a good old fashioned "Howdy do,"
Must bear my wealth of loving thoughts to you;
All true Chautauquans, though the seas divide,
Claim Bishop Vincent as their own, with pride.
With one accord their hearts in union swell,
To do him homage, and to wish him well;
Though scattered far, in spirit, one are they—
And give salute on this his natal day.

A communication of unique importance was that received from the officers of the Pacific Coast Chautauqua Assembly at Monterey, the first of those local Chautauquas which are now numbered by scores. It grew out of a Sun-

day School Convention in 1879, at which Bishop Vincent presented the newest phase of the "Chautauqua Idea"—the C. L. S. C.

At a recent meeting of the Board of Directors for the Pacific Grove Chautauqua Assembly, our attention was called to the happy event of Bishop Vincent's eightieth birthday, and we were given the very great pleasure of conveying to you the sincere congratulations of that body.

Memory goes back to those first days at Monterey, days of "inspiration" and "aspiration" for all of us. We were near the pioneer period then. We did not see clearly all we see now—the Pacific Coast, not only the fringe of a great and wonderful country, but the border also of a new Pacific with a highway of nations through the Americas—the Pacific Coast with a Golden Gate that outward swings toward a remarkable Republic over sea more vast than ours. Then it was enough that we were great in ourselves, our land, our mountains and trees, our needs, our opportunities and hopes. Into this constructive period the C. L. S. C. came, a working plan well fitted to the conditions of such a land with its tremendous distances and shifting population. What wonder that none grasped it with greater enthusiasm or pushed it with more ardor than did our group of the California Assembly!

Is it too much to fancy that you count among the many supreme moments of your life, that evening when standing upon an ordinary cane chair in the old board hall under the Monterey pines, you unfolded the plan to that large group of earnest Christian educators who were putting their best years into the development of California? Gone the old building, gone the pines—the familiar beat of the sea sounds upon the limits of an aspiring city; but the deep impress of Chautauqua is there still. The Board of Directors has preserved a remarkable uniformity in membership and in work, all through the years, a loyal band that delights to recall with deepest gratitude and appreciation the part you have taken in the advancement of all that is highest and best in popular education.

We wish we knew more intimately the conditions, and associations, and labors of your present life. But we can well believe life still holds for you the charm of that summer day, when at sunset hour, under the fragrant pines by the shining sea, you stood with uncovered head, and lifted us up to a new vision of beauty in life, and of beauty *waiting* out in the eternal years of the life to come. You said you loved this present life, and would be sorry

to go, so keen was your interest in the march of events and in the outcome of the marvelous working together here. Surely the years have unfolded far beyond the predictions of the most remarkable seer of that time! And amid it all, the development of systematic high grade Sunday School work, and far-reaching University Extension must be a constant source of satisfaction to you. We know the force of the "Chautauqua Idea" will not be spent until the great lands beyond the Pacific come under its influence. This will be the "lasting monument," not yet in its magnitude and in its wealth of blessing within the power of our conception.

It is a joy to return to you whose love and blessing has so enriched us, *our* love and blessing this day. We can never express our gratitude for all you have done for us individually, and for our Coast, and our country. We are thankful indeed that a kind Heavenly Father has spared you to us.

We send to you the prayer with which you parted from us the first time you visited California, that of Larry Logan the Irishman whose preacher was going off from the circuit. "He came out to where the preacher rode by, looked up into his face as he stopped him and said: 'Farewell, ye man. Many are the grains of sand on the shore of the blue sea, yonder; many are the drops of dew on the blades of grass on this green earth; many are the stars that glitter in the heavens above ye; may blessings more than they all be on you and yours. And that is the prayer of Larry Logan.' "



Bishop Vincent and His Work

By Kate F. Kimball

IN the often maligned month of February, rich in birth-days, America pays tribute to some of her greatest men; to Washington and Lincoln, Founder and Saviour of the Nation, and to three of her great poet-seers, Lanier, Lowell, and Longfellow, nor will she fail to pay increasing reverence as the years unfold to one of her greatest educators, still living, who made the distinctly American word "Chautauqua" a synonym for the most remarkable and widespread system of popular education that the world has yet seen. Only America in the latter half of the 19th century could have given to the world the marvelous Chautauqua Movement, a concrete illustration and a prophecy of what every land, even though it be centuries hence, is surely destined to achieve according to its own peculiar genius while gratefully acknowledging its indebtedness to the inspiration of an American idea.

The man whose name is inseparably connected with that of Chautauqua is the venerable Bishop John H. Vincent, Chancellor of Chautauqua Institution, who on the twenty-third of February at his home in Chicago quietly rounded out his four score years. Vigorous in body, fresh in thought, deep and tender in his sympathies, courteous and modest in his bearing, the beloved Bishop, relieved of the burdens of administrative work, still watches with keen interest the fruition of many tendencies in education and religious thought which in his younger days it required the instinct of a prophet to discern.

The story of Bishop Vincent's life brings to the front that extraordinary movement of the last half century, Chautauqua. Back of Chautauqua is the idea upon which it rests: for Bishop Vincent grasped instinctively what science is only today beginning to emphasize, the fact that

mature life is the time when man's intellectual faculties, disciplined and trained by life's experience, are even more capable of development than during his college days. He has insisted that aspiring people whatever their circumstances in life, are never too old, or too poor, or too busy, to learn and grow intellectually, and that intellect and Spirit may together develop the deepest harmonies in every human life. In short, that "Education ends only with life."

The leader whose destiny is thus foreshadowed, was born in 1832 in Tuscaloosa, Alabama. His parents were Northerners, but while in the South they connected themselves with the Southern Methodist Church in the little Alabama town which still cherishes the "Vincent" tradition. During his childhood, the family came North and settled in Pennsylvania, where the boy was educated and as he approached manhood, experimented with his growing faculties by testing them in the work of teaching. Characteristic enthusiasm and independence showed themselves from the first as he conducted classes out of doors during the warm weather and infused into his pupils something of his own delight in every subject that appealed to his awakening mind. Scarcely more than a lad was this young preacher when at eighteen he entered the Methodist ministry. Circumstances denied him a college education, but true to the convictions so fruitful for good to others in after years, he "trampled circumstances under his foot," and as he rode the circuit through the deep Pennsylvania forests he read and studied the books which always crowded his saddle-bags. The eager and kindly young preacher was a favorite among his scattered parishioners with whom he discussed with keen enjoyment such topics as helped him to understand and appreciate the circumstances which shaped their lives. Two or three parishes were all that he was called upon to serve, ere his marked capacity and winning personality led him to a wider destiny. But the two traits which have been potent above everything else in his life

came into prominence during these years in his Illinois parishes: The intense desire to teach and inspire both mentally and spiritually the mature men and women to whom he ministered, and a spirit of the broadest tolerance which made it easy for him to appreciate men of all faiths. At his parish in Rockford, Illinois, his famous Palestine Study Class drew enthusiastic supporters from all the other churches in the community.

In his early forties he was appointed to the leadership of the Sunday School work of the entire Methodist Church. Here was an opportunity which stirred all his creative energy. The Sunday School work of the church must be raised to its highest efficiency. His catholic spirit and compelling personality attracted to him the leaders of other communions. The idea of unity and co-operation in the life of the church at large stirred his highest enthusiasm and out of this impulse the International Sunday School lesson system was born as a means of bringing a common purpose into church life which at this period was prone to cultivate aloofness from its neighbor. It was at this time also that he made his home at Plainfield, New Jersey, where in his quiet study the "Chautauqua Idea" was developed. During these years when he visited Sunday Schools in his nation-wide parish, the thought of responsibility to his people, the Sunday School teachers all over the land, pressed upon him. How was he to raise up a higher grade of teachers? How win them to better ideals? How bring to them the service of the ablest teachers? The Normal School idea seemed to offer a partial solution—then there stepped upon the stage a generous, practical friend, Lewis Miller of Akron, Ohio, inventor of the famous Buckeye Mower, and a man well-known for his progressive ideas on Sunday School work. He it was who suggested a normal school in the woods. He was opposed for a time by the rather deep rooted antipathy to camp meetings held by his Vincent co-laborer, till the wiser counsels of Mr. Miller prevailed and

the idea of an "assembly" in the woods began to kindle fresh schemes in the minds of the two inventors. It was then that the business man and the preacher joined hands to consummate the plan.

Many people who visited that first Chautauqua in the woods by Chautauqua Lake in 1874 surmised that it was a camp meeting. Instead they found an enthusiastic company of Sunday School teachers, Bible students, leading educators, a sprinkling of professors of Hebrew, Greek, Latin, and leaders of all religious denominations. Three weeks were given up to study and training in methods of teaching, courses in Bible study, lectures on the models of Palestine park, and the City of Jerusalem, interdenominational conferences, and everything that could make the work of the teacher more intelligent and his sense of responsibility more genuine. Then followed an examination, recognized by a simple certificate which was the sign of accredited membership in the first Chautauqua Normal Class of 1874.

Within four years after this first meeting, the growing popularity of Chautauqua stimulated in Bishop Vincent's mind a slowly maturing plan. He had never forgotten the early experiences of his life on the circuit—how he still chafed at the thought of college experiences denied him. Nevertheless his confidence in the possibilities of mental growth during mature life, had become a conviction. It is often forgotten in this swift growing 20th century that it was a distinction for a man or woman to go to college in the year 1878, and when young people came home from contact with fellow students and professors, father and mother were often oppressed by their own sense of inferiority in the presence of their wise children. There were few public libraries in those days, and even then the chief function of a librarian seemed often to be that of guarding his library from invasion! Women's clubs were established by the literati here and there, noble was their work, but in the

mind of the general public chiefly destined for the cultivation of Blue Stockings. The University Extension idea was as yet unborn. The country was unconsciously waiting for the renaissance which Chautauqua was to bring. It came on the tenth of August, 1878, when at a great meeting amid the forest groves of Chautauqua, Bishop Vincent launched his new working plan for a Chautauqua Literary and Scientific Circle reading course, the C. L. S. C. Never had the eloquence with which he had often held audiences spellbound reached his hearers with greater effect as the opening words of his message, "Knowledge is power," fell upon their ears. And when it closed with the impressive words, "Go on to know, to will, to do, and be, and when outward circumstances discourage, trample circumstances under foot," hundreds of people came forward to join the new Reading Circle. When Harper and Brothers, the publishers of Green's Short History, the first book of the course, received an order for six hundred copies, they wrote to inquire if there was not some mistake. What possible use could a place like Chautauqua, which was scarcely to be found on the map, have for six hundred copies of such a book!

As the people scattered back to their homes in almost every state of the union, the new idea spread itself over the country like wild fire. Eight thousand people enrolled themselves in that new first class to be graduated four years later as the Class of '82. This Chautauqua Idea, the possibilities of self-education in mature life, so revolutionary in its character and so out of the beaten track was inevitably scoffed at by people who still cherished Brahmin tendencies and who feared to move beyond the conventional paths of old traditions. They could not understand a scheme which dared to speak of a "College Outlook" for the out-of-school people. Yet the people themselves made the Bishop's name a household word from the Atlantic to the Pacific. They cherished his never-to-be-forgotten message and re-

membered the sympathy which inspired every resource of his inventive mind. How he recognized human limitations, what devices he employed for the encouragement of the faint hearted and the hard pressed. How he devised a diploma, which must always point forward even to courses of graduate study, and how he encouraged Memorial Days and class fellowships such as those from which the college student gathers inspiration.

Ask any group of intelligent people in any part of the country today as to the meaning of Chautauqua and they will say "Bishop Vincent"—and one will add, "I can't begin to tell you what my life owes to him." In half of the colleges in America today professors may be found who look back upon Chautauqua as the inspiration of their early home life. Is it a small thing that in a little more than a quarter of a century three quarters of a million people should have come under the influence of the Chautauqua idea? A well-known poet said of it, "A thought of God has fallen among men." Therefore Chautauqua has from the first realized its high mission. And ever since those early days the eager gaze of the old world has been constantly upon it. Not a summer passes but visitors from across the seas come to pay their tribute or to carry back to other lands a message for distant peoples. England built up her National Home Reading Movement upon the Chautauqua Course, and Australia followed England's leadership. Scattered members of the Chautauqua Circle, travellers, soldiers, missionaries, and sailors on the high seas, have carried the C. L. S. C. reading course around the globe. Even lagging Russia found that an article on Chautauqua in one of her magazines developed such a flood of inquiries that the editor in self-defence was obliged to publish some lists of Russian books suitable for home readers. Japan seized upon the plan with unquenchable enthusiasm and as a beginning published a Japanese Chautauquan Magazine of her own. To this day there are young men

and women in the Sunrise Kingdom and even in British India, that land of unrest, who dream of Chautauquas yet to arise in their own countries. Sweden for its official studies of important social movements has recently dispatched its own special representative to Chautauqua, and South Africa a few years ago sent out an inquirer to make the long journey to America. That hopeful country has at this day a Chautauqua of its own full of the eager projects of youth.

America stands before the world not merely as a country of phenomenal inventive activity and commercial progress, but as a land of idealists, great in men of spiritual purpose and power—deeply possessed by the social spirit of the 20th century. Rich has Chautauqua been in friends among the great scholars and thinkers of our own time and richer still in her power to inspire new life in others. In these sunset years of the Chancellor's noble life, the thought is ever before him: "Self-improvement in all our faculties, for all of us, through all time, for the greatest good of all people—this is the Chautauqua idea, a divine idea, a democratic, a people's idea, a progressive, a millennial idea."

C. L. S. C. Anniversary Poem

Written for the tenth anniversary of the founding of the C. L. S. C., held at Chautauqua on August 11, 1888.

A ripple rose upon a lake
And left a circle there.
"A pebble from the shore," some said,
"Sent singing through the air."

But one whose vision sometimes falls
Beyond our common ken
Looked up and said,
"A thought of God has fallen among men."

We marked the circles as they spread;
We watched the long bright hours
Till all the lonely shores replied,
"The thought of God is ours."

The singing sedges bore it on:
The grasses to the grain;
The woodland to the mountain pine
Whispered the thought again.

Till through the highways of the world,
The paths of air and sea;
A thought went throbbing on its way
Into eternity.

The hours are years; the years are ten;
The circles—what are they?
A hundred thousand hearts bear on
The thought of God today.

Through many a heart and many a home
The living current flows;
The weary waste and wilderness
Has blossomed as the rose.

And o'er the clamor of the world,
Its sounds of greed and strife,
A voice is crying clear and sweet,
"The only wealth is life."

Where is the prophet, where the seer
Anointed to behold
The years, by tens, run down the glass
Of time like sands of gold?

And when a hundred tens are told;—
O far Eternity!
The years alone may tell us what
A thought of God shall be!

—*Mary A. Lathbury.*

The Founder of Chautauqua

From *The Outlook*, March, 1912.

BISHOP John H. Vincent was eighty years old on the 23d day of February. Of Northern parentage, though born in Alabama, the future founder of Chautauqua was educated in Pennsylvania and began his career as teacher in that state; the method of his teaching changed later, but he has always been a teacher. As a young Methodist preacher he enlivened his lonely circuit rides with the company of books, and, like Wesley, was a devout student as well as an ardent preacher. He happily combined breadth of view and sympathy with intensity of conviction, and he had a singularly fresh mind. When he began his Palestine Study Class in Rockford, Illinois, he led the way in vitalizing and modernizing conventional methods of Bible study.

It was not long before Mr. Vincent was leading a movement for better Sunday School work as broad as the Methodist Church. Bishop Vincent became a preacher without a college education, at eighteen. But he was a student, and his energy and intelligence enabled him to secure for himself what circumstances refused to give him. He was also a student of life; and wherever he went, young as he was, his interest in the vital conditions of the people about him and their spiritual prosperity brought him friendship and confidence, and experience taught him to be a wise adviser. He was from the beginning a successful preacher, though he had only three parishes. His temperament, his personality, and his gifts marked him for a wider career. In the course of his ministry he saw many Sunday Schools, and was impressed by the lack of method and of freshness of teaching, which made too many schools unfruitful both of intelligence and of character. He began to feel his own responsibility in the situation, and seriously to ask himself the question how to secure a higher grade of teachers by

raising the standards of teaching; how to substitute better ideals for those which were in vogue.

Nor could so vital an impulse be kept within denominational limits; catholicity and ability made Bishop Vincent a leader, and the International Sunday School Lesson system was not only a long step in advance in the method of teaching, but in the ripening of the faintly stirring feeling for Christian unity. He is a man of deep human sympathy and of democratic instincts, and he felt more and more the need of educational opportunity for the multitude who had missed or were missing the means of regular education, and the "Chautauqua idea" took form in his mind and heart. The combination of Bishop Vincent's vision and Mr. Lewis Miller's practical ability made the great popular school on Chautauqua Lake a feature of the life of the time, and opened inspiring possibilities of self-education to the country. The school has become a national institution, and those who sneer at it show a really pitiful ignorance of what it has meant to a host of people. A distinguished Oxford teacher who happened to be present on a graduation day took off his hat as the procession passed. "In my stupid ignorance," he said to a friend who was with him "I used to jeer at Chautauqua; but now that I have learned what it is and means, I take off my hat to it." The whole world has become interested in Chautauqua, and Bishop Vincent's vision has opened the door of knowledge to multitudes. "Self-improvement in all our faculties, for us all, through all time, for the greatest good of all people—this is the Chautauqua idea, a divine idea, a democratic idea, a people's idea, a progressive idea, a millennial idea." Preacher, teacher, liberator, prophet, Bishop Vincent has sowed the seed of knowledge over a wide field, with a tireless hand, and is now reaping a harvest of affection and honor.



James Bryce, British Ambassador to
the United States, at Chautauqua in
1910



Chentung Lieng Cheng, Chinese Ambassador to the United States, at Chautauqua in 1906



Theodore Roosevelt and Jacob Riis at Entrance of Higgins Hall after Breakfast Tendered to President Roosevelt in 1905



William H. Taft, then Secretary of War, at Chautauqua in 1904

John H. Vincent as I Have Known Him

By Jesse Lyman Hurlbut, D.D., in *The Epworth Herald*

THE picture of John H. Vincent, as he appeared when first I saw him, stands before my mind's eye as I write. It was in March, 1868, at the session of the Newark Conference in Plainfield, N. J. He had recently become a resident of that city, where his lifelong friend, Dr. George H. Whitney, was the pastor of the church; and he made his first appearance before our conference at the Sunday School Union anniversary. That erect figure, that fine face, that mellow voice, and that magnetic manner all rise up in my memory.

I did not dream then of the years which we were to pass together in that very town, as friends and fellow workers. Nor do I remember the line of his thought in that first inspiring address; but I do remember that in clear expression and definite outline it set forth an ideal of the Sunday School higher than I had ever conceived, yet an ideal that at once awoke a response in my own thoughts.

From time to time we met during the six years that followed. I always listened to his utterances with deep interest, and was impressed, as most young men were, with his strong, uplifting personality. In 1874 I was sent to Plainfield as pastor, and at once a friendship arose between us. We had read many of the same authors; both of us had sat at the feet of Robertson and Bushnell; and we soon found that our ideals were sufficiently alike and our natures sufficiently unlike, for us to become mutually helpful to each other.

Often in the morning when I was hard at work upon my own sermon was I called by messenger (there were no telephones in those days) to go to his study and aid him in his work. There is a German proverb: "Where I want

to go you can lead me with a straw;" and those mornings in Dr. Vincent's library, under its vaulted ceiling studded with stars, gave me infinitely more of Bible knowledge, reach of thought, and inspiration of heart, than I would have found elsewhere.

At his invitation I attended the second Chautauqua Assembly in 1875. I remember that it was my first ride upon a sleeping-car, without a thought that as the result of that journey I should become exceedingly intimate with both sleeping cars and Chautauqua assemblies. How many miles I have traveled in Pullman cars, I know not; but I have a record of 167 Chautauqua assemblies in various places wherein I have spoken.

At that 1875 assembly I gave a lecture, with some trepidation, and I taught my first normal class. We were all young workers, and everybody was full of the new teacher training enthusiasm, so that mistakes in manner and method were lightly regarded. Thirty years afterward I met in Kansas an old lady, who after a lesson said to me: "I heard you teach your first class at Chautauqua. You said it was your first attempt, and I thought it was. You've improved since."

Let me say about the teacher training work that is now carried on with such energy throughout the land, that so far as I can learn, it began with Vincent's "Palestine Class" at Irvington, N. J.—then called Camptown—where he staked out a map of Palestine upon the church lawn, and led pilgrimages through it. He also devised a "singing geography," knocking together the names of Bible lands into verses fearfully and wonderfully made, and training a chorus of boys and girls to sing them! Every training class teacher in this generation, directly or indirectly drew his spirit, his methods, and a good share of his lesson material from the early work of John H. Vincent in New Jersey and Illinois during the fifties, and especially at Chautauqua in the seventies. I am ready to write what I have

said many times, that if I have been a teacher, and a teacher of teachers, with voice and pen, it was from John H. Vincent that I learned what I know of the art.

After three years as pastor in Plainfield, I was sent by the rolling of the big itinerant wheel elsewhere, but continued working with Dr. Vincent, writing lessons and articles, and teaching under his direction in assemblies as far as pastoral duties would permit. He was generally crowding me, just a little, for more time with his work, which was constantly widening. One day, in 1878, I was suddenly summoned to Plainfield. He told me that he was planning a new movement to be called, "The Chautauqua Literary and Scientific Circle," which he explained in his ardent fashion as we sat before the fireplace in his home. I was not at first favorable to the scheme, feeling the Sunday School work was large enough for one man to lead; and I said:

"It is a fine conception, and at Chautauqua people will make all sorts of promises in joining it. But nine months of home reading! I don't believe that a hundred people will do the work!"

He rose, walked nervously across the room, and said: "Mr. Hurlbut, you will live to see a thousand people reading the course of the 'C. L. S. C.' "

Within five years from that time we were enrolling classes of twenty thousand members each year; and in one year our list of registered readers counted 75,000 names.

With this new development, Dr. Vincent found more helpers a necessity; and at his call in 1879 I surrendered my pastoral charge to become his assistant for nine years, and then his successor for twelve years. There never was a kinder, or more generous leader, and our relations during those years of association are and will ever be a delightful memory.

It is no more than just to state, deliberately and thoughtfully, that no man whom I have met has influenced my life,

my work, my thinking, and my ideals, as powerfully as has John H. Vincent. His high conceptions, his broad views, his catholic and progressive spirit have mightily contributed to my character and my life. He may not have been a man of executive ability in the minor details; but he has ever been a seer, a man of visions, standing upon the height, and surveying a wide landscape.

On February 23, 1912, he will be eighty years old. His memory of yesterday's events and new faces may lapse, but when he stands upon pulpit or platform, his voice is as clear, his language is as eloquent, and his thoughts are as able as in earlier days. I have heard him preach many times, but never better than in his baccalaureate sermon last August at Chautauqua, where six thousand heard every word, and listened with delight. Less than a month ago a college man after his lecture on "That Boy," said: "I consider that the best lecture that I have ever heard."

It is a joy to me to pen this tribute to an honored friend, an inspiring leader, a prophet of the new age, and a man whose influence will endure upon the earth while time shall last.

The Founder of Chautauqua at Four-score

William J. Hart, D.D., in the Northern Christian Advocate,
Syracuse, N. Y.

J OHN Heyl Vincent has philanthropic ideals. He has dreamed many noble and beautiful dreams and in them God has appeared unto him. Enough of them have become real to entitle him to become a prophet of the people." These were the appreciative words written a few years ago by Dr. A. E. Dunning concerning that saintly Bishop of Methodism, and benefactor of mankind, who will be eighty years of age on February 23, 1912.

Bishop Vincent has grown old gracefully. He has never lost his interest in life nor in those things which have been dear to his heart during the long years. Less than three years ago he said in one of his vesper addresses, "It is a good thing to be old. It is a good thing to stand in good health at seventy-five or eighty and have a broad outlook on life. If one catches a vista of the world, the better one is and the happier. The older one is with ideals and inspiration, the more his worth, and the more he is honored by the youth of his community."

No person thinks of Chautauqua without also thinking, at the same time, of Bishop Vincent. Among the first questions asked by the great majority of persons who arrive at the summer assembly of the mother Chautauqua are, "Is the Bishop here? When will the Bishop speak?" Bishops are found at Chautauqua almost every summer, but when one there speaks of "the Bishop" it is understood that there is one great outstanding character in the minds of all Chautauquans—Bishop John H. Vincent. The Daily Christian Advocate of May 10, 1904, contained the following editorial: "Bishop John H. Vincent, who presides over the conference today, has just returned from four years of conspicuous service in demonstrating the force of our church in Europe. This good man represents the fruits of Methodism under the most desirable conditions. Born in a home of frugality and delicate refinement and reared with the gentle influences of a noble, godly father and a gracious, cultured mother, he grew from childhood to manhood with consciousness of the presence and blessing of God in his own heart. Following the leading of the Spirit, he was led unconsciously and graciously through the church into the ministry. His diligent and systematic study of the Word; his early and persistent interest in the youth of the church, made him prominent as a Sunday School leader. Elevated to the leadership in our Sunday School work, his vision took in the wants of the people throughout the entire

country. His heart and mind responded to his vision and Chautauqua became a reality. This beneficent service brought him into such prominence before the public that the church demanded him for the episcopacy. While he has been an efficient and able bishop, his most marked service will probably go down through the ages as the founder and organizer of the Chautauqua movement."

One of the greatest days ever witnessed at Chautauqua was August 6, 1902. Then it was that Bishop Vincent returned to Chautauqua after an absence of two years, caused by his residence in Europe. "It is doubtful," the local paper remarked, "if the reception ever had its equal on the Chautauqua grounds." As the little boat steamed up the lake a chorus of four hundred voices sang:

"Join, O friends, in a memory song,

A song of service, of faith, of praise;

Of love that gathers its fiber strong

From forest soil and Chautauquan days."

The children's choir of 250 voices, sang "Auld Lang Syne;" and the chimes in the old tower sent out their welcome to the tune of "Home, Sweet Home." "All Chautauqua was ready to extend such a welcome as the summer city had never witnessed." It was a day of rejoicing which was a testimony to the great love borne in the hearts of the assembled thousands for the man they delighted to honor.

The fertility of Bishop Vincent's mind has been wonderful. He has displayed originality and leadership to a marked degree. One who was associated with him in the earlier days once said: "Dr. Vincent will think of more things before 6 o'clock in the morning than all of us can carry through in a day."

"Life" occasionally turns aside from humor or such satire for a serious moment. On one occasion it paid this tribute to the man who is now eighty: "Bishop Vincent has builded better than he knew. His Chautauqua Circle has been accepted in so many homes and has been pro-

vocative of so much educational good that it is in many ways a monument to his creative ability. He has maintained it without ostentation and in the face of many difficulties. New movements have arisen but the Chautauqua has gone on with undiminished vigor. Many people owe their liberal education to its beneficial influence. We salute you as a good man and a useful citizen."

Interdenominational Fellowship

From Commemorative Address by Jasper L. Douthit at Shelbyville, Ill.

WHILE loyal to the church of his faith, he has held fast to the idea of Unity of the Spirit with diversity of operations.

In coming ages Bishop Vincent's Vesper talks and his devotional booklets will be esteemed by good people of all sects as worthy company of such classics as A Kempis' Imitation of Christ and Scougal's "Life of God in the Soul of Man."

In his relation with other denominations, Bishop Vincent has well illustrated this motto:—"In essentials Unity, in non-essentials liberty, in all things charity." Bishop Vincent has practised this motto through life.

It is also an interesting fact, that the following motto has been claimed by some persons as first spoken by Bishop Vincent.

"In the love of truth and the Spirit of Jesus Christ, we unite for the worship of God and service of man."

Bishop Vincent may well and truly have been the author of this motto. It fits his spirit and life. And yet as a matter of fact, I have seen the same motto over the pulpit of the Church of the Disciples (Unitarian), Boston, of which the late Dr. James Freeman Clarke, was organizer and pastor for many years, and of which the venerable

Charles G. Ames is present pastor emeritus; and the friends of Dr. Ames are accustomed to regard him as the author of that motto. Some one has said: "When two persons think the same good thought at the same time all the angels in heaven smile." Well why not let it go at that? It is good to think of, and believe in such happy coincidence or agreements, as that both a Trinitarian and Unitarian were the authors of that motto. This thought well illustrates the lifework of Bishop Vincent for a broader fellowship and closer union of all honest people the world over. With this spirit of fellowship and co-operation for the kingdom of God on earth, Bishop Vincent early in the Chautauqua movement enlisted the services of Dr. Edward Everett Hale, to write or edit some of the text books for the C. L. S. C. readings for Chautauquans during one year.

Pardon me for a personal reference to illustrate this man's character.

About twenty-five years ago I first enjoyed a personal acquaintance with Bishop Vincent, and from that day to this he has been very kind to me in more ways than I can mention here and now. In the twenty years struggle to establish Chautauqua center at Lithia Springs I have regarded him and Dr. Hale as my bishops in a sense; for they have been two of my constant, most inspiring friends and wise councillors. And in saying this, I presume I am speaking for multitudes of all sects and no sect and all classes and conditions of people. I make this personal reference of my experience with Bishop Vincent because it is a characteristic of the man toward all persons, however humble, who need friendship and good cheer as everybody does sometimes, in this world.

Bishop John H. Vincent, Octogenarian

By Editor C. D. Spencer, D.D., in the Central Christian Advocate,
Kansas City, Mo.

THE choicest spirits in this and other lands delighted to do honor to one who beyond almost any has been a benefactor of the common people. A founder of the modern Sunday School, a founder of popularizing education by correspondence courses and suggested readings, a founder of the market for the best literature at prices within reach of the poor—many of the most distinctive of the institutions of Christianity in this land are traceable to his brain and to his versatile energy.

What a day it was for humanity when Dr. John Heyl Vincent met Lewis Miller—was it in a park, by a splashing fountain, in some artistic capital in Europe?—and caught the inspiration of bringing such works of art to the people!

It seems but yesterday, and yet we were sitting on a bench under the trees at Old Chautauqua more than thirty years ago, when Dr. Vincent took the breath of the crowd away by saying that he had arranged with Harper Brothers for 1,000 copies of Green's Shorter History of England to try the experiment of a suggested course of reading and for examinations by correspondence, for the common people. Thus began the correspondence schools.

It seems but yesterday, and yet it was 1875 when as a lad we heard Dr. Vincent, in that voice which has ever had its flute-like mellowness, step forward and speak to the Chautauquans of a young woman who would one day make her mark; it was Frances Willard. And when she finished the great host under the trees sang a gospel hymn we had never heard before: "I Need Thee Every Hour." John Heyl Vincent encouraged every good.

What a necromancer is that name! What names flock to it, what institutions, what limitless forces let loose for the good of man! In the days before presidents swung round among the people he brought President Grant to Chautauqua. Well do we recall the exciting moment, and we hear still the words of welcome and the presenting to the president of a limp-bound Bible, then first appearing.

Never believed a man more in the old fashioned virtues of the family altar, the daily reading of the Bible, sacred song on the Sabbath day; and yet never was a man more hospitable to what was new if only it bore the credentials of truth. He was a man whose sympathies, intellectual and spiritual, were without bounds. John Wesley himself had not a greater universality. Rabbi Gottheil, he of the Macaulay face, when chief rabbi of America, was his admirer, and how his eyes sparkled when after some lecture and some word with Dr. Vincent he went to his room overlooking the lake and took down that violin which, we believe, was laid on his casket at his funeral. Never was a man more courageous—but more kind; never one more uncompromising with sin, or caustic in hatred of sham.

Dr. Vincent was always a practical man with a vision. He once said to this writer: "I am the most practical of men, but I always work from a given theory. I get inside my vision and work out."

Dear name! Dear voice! We called Bishop Vincent up on the long distance phone in Hyde Park, Chicago, on the eve of his birthday, and across the mysterious wire came that same voice which inspired us in our youth and has blessed us all the way. . . .

When he came back from his years of episcopal residence in Zurich they strewed his path with flowers as he made his way through the boundless throngs to the platform at old Chautauqua. "What's that they were singing as he came along?" exclaimed Frank Beard, who was as deaf as a stone image, when he came to his own address of wel-

come; "I suppose it was 'When Johnnie Comes Marching Home Again.' " Yes, indeed, he had come marching home to waiting multitudes. And, for that matter, all over this world he is doing that same thing still, every day. His only son, George E. Vincent, LL.D., is president of the University of Minnesota. His only brother, B. T. Vincent, D.D., has the highest esteem of the Colorado Conference. Mrs. Vincent passed on "a little while" ago.

Many more years to you, friend of humanity—and then, vespers, lights out, and then the dawn and one loved, lost face.

Significant Press Comment

The unique celebration of Bishop Vincent's anniversary was handled as a news event of importance by leading daily papers in New York, Boston, Philadelphia, Washington, New Orleans, Chicago, St. Louis, and many other large cities. News associations furnished illustrated sketches of his life and Chautauqua work to scores of smaller papers. Several illustrated weeklies published a portrait and editorial comment. The religious press contained enthusiastic congratulations and tributes.

Chautauquans will be especially interested in some of the significant utterances of the press, herewith reproduced:

A PUBLIC BENEFACTOR

From the Examiner (Baptist) New York

Bishop John Heyl Vincent, originator of the Chautauqua movement for popular education and chancellor of Chautauqua Institution, will receive a unique "letter shower" on his eightieth birthday, February 23. He lives in vigorous health at 5700 Washington avenue, Chicago, and the suggestion that this anniversary be made the occasion of a shower of personal letters has appealed to thousands of people who recognize their educational indebtedness to him. Three-quarters of a million readers in all parts of the world have enrolled for the Chautauqua Reading Course since Bishop Vincent inaugurated the plan thirty-three years ago.

Fifty thousand visitors go to Chautauqua, New York, every year, and hundreds of Chautauquas modeled upon the original are held every summer. Born at Tuscaloosa, Alabama, he entered the ministry at the age of eighteen in Pennsylvania. He attended the old Wesleyan Institute at Newark, New Jersey, but, denied college opportunities, he not only deliberately set about to give himself a liberal education, but from his experience was able to devise a plan of self-education for adults which has become (under the name of the Chautauqua Literary and Scientific Circle) one of the greatest educational influences in the modern world. General U. S. Grant attended John H. Vincent's church at Galena, Illinois, in 1860-1. A Palestine Study Class at Rockford, Illinois, was notable. The first Chautauqua Assembly in 1874 was held to broaden the education of Sunday School teachers, Dr. Vincent having established the *Sunday School Quarterly* and other means of teaching under the auspices of the Methodist Book Concern in New York. He led in the establishment of the International Sunday School Lesson system. Contemporaneous with the development of the "Chautauqua Idea" of out-of-school education for all sorts and conditions of people, his fame as a preacher extended beyond the bounds of his own denomination. He was made a bishop of the Methodist Episcopal Church in 1888, residing in Buffalo, New York, and Topeka, Kansas. In 1900 he was resident abroad, retiring in 1904, but serving as preacher to Harvard, Yale, Cornell, Wellesley and other colleges, and widely called to communities for conducting unique weeks of interdenominational service known as "Seven Days of Church Life." He is the author of many religious and educational books and booklets. His only son, George E. Vincent, is president of Chautauqua Institution and of the University of Minnesota.

A GREAT AND UNIQUE INFLUENCE (From the Boston Transcript)

Some idea of the enormous influence exerted by this one American may be had from the following data:

The first Chautauqua Assembly was held at Chautauqua Lake, New York, for three weeks in August, 1874, for the broader training of Sunday School teachers. The Chautauqua Literary and Scientific Circle, which made Chautauqua an all-the-year-round educational movement was founded in August, 1878. The number of readers since the first year, 1878-9, when eight thousand persons actually enrolled their names and perhaps half as many more studied with them, has reached three-quarters of a million people. Some

ten thousand reading circles have been formed within the thirty-three years since its organization.

In spite of the phenomenal growth of clubs, university extension courses, denominational reading circles, night schools, etc., the Chautauqua Circle still enrolls thousands of members every year. Its four-year plan of the "College Outlook" appeals to people who want definite leadership, worldwide in its viewpoint, affording distinct literary culture and easily carried out by old or young people. It reaches those who don't want to waste time by reading at random and who are thoroughly impressed with the idea that "education ends only with life." The kinds of people reached by Chautauqua are:

Fathers and mothers who want to keep ahead of their children.

Young men leading isolated lives on Western ranches.

Teachers eager to keep out of ruts and to be able to suggest a practical plan of self-culture for those whom they can influence.

The wife who wants to share the intellectual outlook of her husband.

The husband anxious to live in a world not "merely business."

The old person who is reminded that intellectual achievements are the peculiar privilege of thoughtful people past fifty.

The foremost questions of the day are presented through systematic university extension courses by the ablest specialists in their subjects. A forum for sane discussion of great popular questions is also held in connection with lecture series. The influence of Chautauqua upon education and social and religious progress the world over has been phenomenal. Through all the countries of Europe and Asia, with their present unrest, are to be found men who have made themselves acquainted with the idea of Chautauqua as one of the fore-shadowings of the things that are yet to become worldwide. Not a year passes that Chautauqua does not welcome men from foreign lands who are here to study this unique institution.

WORK APPROVED BY COMMON VERDICT

(From The Christian Advocate, New York)

The institution of the Sunday School, which is now taking a new and higher place before the church, owes more to the resourcefulness and high educational ideals of John H. Vincent than to any other man of the nineteenth century. His name is firmly fixed in the history of popular educational movements in this country, both religious and secular, if that system may be called secular which ever had among its mottoes, "Let us keep

our Heavenly Father in the midst," and "We study the words and the works of God."

The methods of Bible study which he developed in his pastoral work led to the establishment of the International System of Sunday School Lessons, and to the Berean system of periodical lesson-helps, of which he was the editor for nearly twenty years, during which period he was secretary of the Sunday School Union of the Methodist Episcopal Church. He has been a Bishop of the Methodist Episcopal Church since 1888. Though no longer called upon for the routine work of the General Superintendency, he continues to render valuable service to the churches by his unabated zeal for intellectual and spiritual culture and for the uplifting of the life of individuals and churches.

The Christian Advocate eagerly joins in this ascription of praise. Even from the narrowest denominational view, Bishop Vincent's work has been of extraordinary value, and it must be a source of intense satisfaction to Methodists that this minister of Christ, whose undiscourageable zeal for the popularization of knowledge has set at liberty so many thousands of them that were bound, has lived to see his work approved by the common verdict of all good men.

INSPIRES YOUNG AND OLD

(From *The Congregationalist* and *Christian World*, Boston)

The portrait of Bishop John H. Vincent, whose eightieth birthday fell on February 23, will bring to thousands of readers recollections of experiences which they count among the most happy and influential in their lives. People who have come in contact with the famous Chautauqua Movement, either as active sharers in it or as appreciative students of what it has meant to this country, may well be grateful for the life of the noble Bishop. As far back as 1878 he reiterated again and again that one of the most hopeful signs today in the field of popular education was the recognition of the power of the mature mind for self-education. His genius devised the famous four years' plan of the C. L. S. C. to enable earnest men and women by wise guidance to share in the college outlook which their children enjoyed. That is why the Chautauqua "idea" has been one of the greatest influences of our time—50,000 people every year attend the great summer schools and splendid educational courses given at Chautauqua. Three-quarters of a million people have come under the influence of the great Reading Circle. Thousands more are still enrolled every year as students

of the four years' course. Countless young lives have been inspired, older people have been stirred to new activities and the very old have found declining years brightened with a new hope. Every summer visitors from foreign lands where the unrest of the twentieth century is felt come to America to study the Chautauqua Movement as the realization of a vision which other countries may yet enjoy. No wonder that today in thousands of homes the world over Bishop Vincent's name is mentioned with reverence.

CATHOLICITY OF SPIRIT

(From the Northwestern Christian Advocate, Chicago)

Bishop Vincent is the just pride of our own denomination and the joy of all denominations. The fine and noble catholicity of his spirit was developed and nourished in the ardor of an equally fine and noble loyalty to his own church. At eighty he displays the richness of maturity to which clean, unselfish, spiritually-minded living always ministers. He bears his years marvelously; eager, alert, open-minded, of active, even athletic habit, vigorous in walk, in thought and speech, doing not only a day's, but a man's work in a man's way, and finding relish and joy in manifold opportunities that come to him for service in the pulpit and by his pen. Good wishes flow to him from a world-wide constituency of friends and admirers to whom in his various ministries he has been and is a blessing. It has been given to him as to no other man to be identified with two movements whose work of enriching the race will abide through the ages—the Sunday School and Chautauqua—and the objects of those movements have been the aim and end of his own idea of fruitful and beneficent living—to glorify God by a worthy development of man's whole nature.

Bishop Vincent is the originator and founder of one of the most democratic, most idealistic, and the most typically American of our national institutions, the Chautauqua movement for popular education. He demonstrated the possibility of giving to those busy people whose early education had been shortened by poverty or other causes a chance to take up in later life what they missed in youth. He also proved the eagerness with which a fresh intellectual stimulus is sought by those whose lives and occupations tend to become monotonous.—*Collier's Weekly*.

Between the centenary celebration to the memory of distinguished Americans dead it is pleasant to note the rounding of the eightieth year by a distinguished living American—Bishop John H. Vincent of the Methodist Episcopal Church, which anniversary

occurred Friday. By his founding, in 1874, of the Chautauqua Assembly, he started a movement which has been of incalculable value in extending education beyond the prescribed limits of the schools, public and private. The Chautauqua movement has provided for thousands the sympathy and co-operation which they have needed to help them to their purpose to broaden their intellectual interests and equipment. The fine enthusiasm and broad discernment of the prophet are in Bishop Vincent's make-up.—Springfield (Mass.) *Republican*.

The Continent desires to offer its congratulations to the preacher, educator and organizer who by his genius has changed the word "Chautauqua," a local Indian name, into the synonym of a great educational force known throughout the world. The name "Chautauqua" and its brilliant founder have been the occasion of higher aspirations and wider outlook to many tens of thousands of people who without them would have remained ignorant of some of life's noblest joys.—*The Continent* (Presbyterian) Chicago and Philadelphia.

The parish of John H. Vincent is the Christian world. He has arrived at the completion of his eightieth year and the event is noted with interest, literally in all parts of the earth.

He has been one of the busiest of men all his life, talking as brilliantly as it has been incessant and yet he has that soundness of heart and balance of judgment and control of tongue that his messages have been always those of peace and inspiration to right living and never those of contention or even of criticism.

Dr. Vincent is held in affectionate regard by millions. His personal acquaintance is enormous. He has a genius for the multitude and is blessed with the priceless memory of persons that is one of the resources of influential men in all ages.

There has been no more entertaining preacher and teacher of things religious, in his time, than the good bishop, and yet he has been utterly free from controversy because he never had any leaning that way and was too much engaged in expounding right ideas of thinking and living to have time for debate or fruitless discussion.

Congratulations are extended to Bishop Vincent without number and all good hopes and wishes for many years of his shining intelligence, and radiant speech and wise counsel. His body may be aged but his intellect knows no surrender to time, even in part.—*The Buffalo News*.

How I Was Educated

John H. Vincent in *The Forum*.

MADAME Necker used to say, "It is never permissible to say 'I say.' " The editor of *The Forum* does not accept this law, designed to protect society from the egotists; or else, with full knowledge of its wisdom, he has deliberately become accessory to its violation. He knows that the writers of the present series, and not the editor, must bear whatever penalty may be incurred.

In answer to a personal defense which I was once compelled to write in the interest of the Church I represented, my opponent reported the number of times I had in my article used the first personal pronoun; and, although this was no answer to my argument, it was quite successful in producing for a moment a feeling of mortification. What a harvest would my old antagonist find in the following pages were he disposed to continue to count! And if Montaigne is right when he says that "a man never speaks of himself without loss," I am certainly running great risk in accepting a commission to tell how I was educated, especially since the report I have to make is far from being creditable to myself, inasmuch as I never was "educated" in the sense in which the term is usually understood. If the editor had asked, with that use of the perfect tense which embraces the past with an extension into the present, "How have you been educated?" or if he had asked, "How are you being educated?" I should have given—well, I should have given the very answer I am now about to pen. And I shall avail myself of this opportunity for saying my say on the general subject of education, as I have come to look at it through a little over fifty-four years of educational process; and shall try to show how I was delivered from the notion that education is principally a matter of schools and teachers, of text-books, tasks and recitations; and from that other notion that education belongs chiefly to the early years

of one's life. Reminiscence does not bring my greatest joy as a student, for the present days are by far my best days, since in them I am learning more, and loving more to learn than ever before, since I opened my eyes on the morning of February 23, 1832, in the old town of Tuscaloosa, in the State of Alabama. The theory I have just advanced concerning the extent of the educational process, embracing as it does the whole of a life-time, will justify the wide autobiographical range which I take in the present article.

To state the matter fairly and fully at the outset, I must confess that I have never been at college. The reader can scarcely conceive the grief, made up of regret, discouragement, and mortification which this fact occasioned me through most of the years of my mature life. Even now I sometimes feel the sting of it in the society of college men. It has been my "thorn in the flesh." I have never found entire relief from its sharp prickings in the long list of distinguished men and women in both hemispheres and in all ages—writers, artists, sages, statesmen—who never enjoyed the benefits of college training; nor in recalling the melancholy failure in so many ways of so many men who have been matriculated, educated, graduated, and be-titled by the greatest universities; nor in the "practical" man's notion that classical education unfits a man for business. And certainly, I have never felt the comfortable self-complacency which is sometimes attributed to the self-educated man. The, to me, uncomfortable fact that I never even entered college, I have through all these years honestly faced and deeply deplored. The genuine regret which I have felt has supplied a large part of the conviction and inspiration under which I am now working for the increase of faith in the value of the college on the part of the average American citizen and parent. By voice, by pen, by example, in the ordering of my own son's education and by the Chautauqua service, I have for many years devoted my energies to the cause of the higher education; and I make this statement

concerning my relation to the college to place myself with the advocates of liberal culture as against the mistaken and mercenary theory of the utilitarian; and thus I make humble protest against the pitiable vanity of those self-educated men, who, not content with making boast of personal achievement, depreciate educational advantages which they failed to secure.

Of teachers and of schools, during my early years, I had many. My father was a man of large intelligence, a great reader, a good talker, a born debater, a man of sound sense, sterling integrity, strong religious convictions; of good old long-lived Huguenot stock, training his children to the highest family and social self-respect; tracing his ancestry to the south of France where my great-great-grandfather, Levi Vincent, was born April 10, 1676. In early life my father left his birthplace, Milton, Pa., and lived for many years in Alabama. There he met and married my mother—my first teacher, my best teacher, and the inspirer of my life even now, after these thirty-four years of silence. She was beyond most women in all the best qualities of motherhood, and to me, as Richter says, she "has made all other mothers venerable." With Tennyson I can sing:

"Happy is he with such a mother!

* * * * *

Trust in all things high comes easy to him."

My earliest recollections of the formal educational methods are connected with a little private school in Philadelphia, kept by a good old woman whose name I have forgotten, under whose care I was placed for a few weeks in 1837, while the family were *en route* from Alabama to the Susquehanna Valley. Then came the administration of a governess, who taught my brother and myself in an upper room of our home on the side of Montour Ridge, near the mouth of Chillisquaque Creek, in Central Pennsylvania. She gave us lessons in reading, spelling, numbers, writing, his-

tory, geography, and manners. She was as good as we restless boys would allow her to be, and we cherish her memory to this day. How long this *régime* lasted I cannot now remember; but after it came several years of school-life in Milton Academy, the Lewisburgh Academy, the old "Sand Hill School House" at Chillisquaque, and the preparatory department of the Lewisburgh University, under dear old Doctor Taylor and his gifted son Alfred. Later on I spent a year in Newark, N. J., at the Wesleyan Institute, which closed my career as a formal student in a regular institution.

During these school years I studied all that any boy under fifteen or sixteen was expected to study. I mastered Kirkham's "English Grammar," and Murray's also; I had all the definitions and rules at tongue's end, and much of the "fine print." I could parse glibly. I spent months in thus dissecting Milton's "Paradise Lost," and I nevertheless still revere the poem and its author. I was drilled in Town's "Analysis." I read and re-read the old "English Reader" and Porter's "Rhetorical Reader." I studied Latin in those days, and knew the grammar well; translated the "Reader," "Cornelius Nepos," and "Caesar;" recited in Natural Philosophy (Comstock's), and in Chemistry and Astronomy. I wrote compositions and made declamations. I got along well with my teachers. They were, with a single exception, kind, and I was studious. I was not a remarkably bright or ready pupil, and, except under one teacher, was never, I think, accounted dull or slow. Of that teacher I have only this to say, that I have made the memory of his injustice and severity serve me well, as they have warned me against imitating him, and have enabled me to warn secular teachers by the thousand against the sad and inexcusable mistakes he made.

I taught school for several terms, beginning the summer that I was fifteen, in a little school-house near my father's house in Chillisquaque. My last school was at Me-

chanicsville, near Colraine Forge, in Pennsylvania, in 1850-51. I loved dearly to teach, and 'was myself a student while I taught. I may not here, for lack of space, recall the various devices by which I made school-life a pleasurable experience to my pupils and a means of discipline to myself. How well I remember the little grove (adjoining the old Watsontown school-house, in Pennsylvania), a small section of which, in 1848, my pupils and I inclosed with a rustic fence and provided with seats, thus creating a miniature Chautauqua: there, on pleasant days, in the open air, under the shade of the trees, amidst the singing of birds, we drank in the fresh air of heaven, and studied our lessons with renewed diligence. The warm grasp of the hand and the allusion to the old school days which I occasionally receive from some former student, make me glad that I ever taught, and make me prize more and more the high, helpful, and holy office of the teacher. Through most of my career as a pastor—from 1853 to 1865—I kept up special classes in Biblical history, geography, and interpretation, and in Sunday School normal work, prizing the service of teaching as a means of personal intellectual discipline. To teach honestly is to be a student, and that under most favorable conditions; for to teach, one must know; must know more than he expects to teach; must know how so to "put" knowledge as to bring other minds into a receptive and active state toward knowledge; and must himself feel that inspiration which comes from the contact between eager minds—minds eager to know and minds eager to quicken and to communicate.

The chief value of my almost continuous school-life as a student for the first fifteen years, and of my school-life as a teacher for nearly four years that followed, lay in my home-life and its rare opportunities. My father was a reader, and had a small but valuable library which he required his children to use. I sometimes wish that I had owned Scott's writings in those days, but fiction was not

heartily approved in the old home. I read "Robinson Crusoe" and the "Swiss Family Robinson," Bunyan's "Pilgrim's Progress" (which my father did not consider a work of fiction), and a few other products of the imagination; but I did read, and that before I was fifteen years of age, "The Spectator," Gibbon's "Rome," Rollin's "Ancient History," Pitkin's "Civil and Political History of the United States," Plutarch's "Lives," Pollock's "Course of Time," Young's "Night Thoughts," "Paradise Lost," Thomson's "Seasons," Cowper's "Task," Pope's "Essay on Man," and the general poems of Goldsmith. Among these my favorites were "The Spectator" and "The Seasons." I not only read but I studied them. Peter Parley's histories were far more pleasant and useful to me in those days than some of the statelier historical works I was required to read.

My father had given much attention to the matter of correct pronunciation and expression, and made a point of holding his children to the use of good English. All mispronunciations and all "bad grammar" which he detected were condemned, and we, the children, were not only allowed but encouraged to call attention to whatever we thought improper in the speech of each other, and of father himself. To this habit of parental carefulness I owe more for what little knowledge of English I have than to all my teachers and text-books put together. Living for several years in a community where the worst provincialisms prevailed, I was kept to a great degree from falling into habits which it would have been hard in the after-years to correct.

The religious element was an important factor in my early training. My father was a strict disciplinarian and a firm Christian believer. Family prayer twice a day was the invariable rule. Sabbath was a day of public and domestic worship, of songs and prayer, and careful searchings of heart. The work of the week-day in school, in business, and in recreation was on the Sabbath brought to a rigid religious test. In all this there was no harshness or se-

verity; it was simply placing emphasis upon the greatest reality of human life. My mother was an incarnation of consistency, fidelity, self-sacrifice, and serenity. I never heard her speak one harsh or foolish word. She believed with her whole soul in the truths of religion as taught by Jesus of Nazareth, and her daily life was controlled by her faith. Therefore I could never think of education as a mere disciplining or furnishing of the intellect. To my thought, it embraced the developing and ordering of the whole manhood. This was my mother's doctrine, continually reiterated by my father: education without religious faith and life is valueless. To my restless, undisciplined, selfish boy-nature, all this seemed hard and impracticable. To her it was easy, but it was beyond my grasp. Therefore life was to me a struggle, full of divine aspirations and of all too human grovelings, of promise and of failure; and I suffered much from a conscious contrast between the best I dreamed of and the shabby best I did attain. False motives in study hampered me. It seemed to me that I had no right to gain mental power through selfish ambition. Education was my idol, and yet I could not conscientiously give myself wholly to it. In this atmosphere I was brought up, and my religious reading was determined by it. I read in my early boyhood (before I was fifteen) the lives of Harlan Page, John and Mary Fletcher, James B. Taylor, John Summerfield, John Wesley, William Carvosso, Adoniram Judson, and others of this saintly class.

Nature was full of wonder to me, and wielded a strange influence over my life. The stars, the night-winds, the thunder, the clouds piled up like towers at the sunset, the ripples on the bosom of the river, the dark outline of the Montour Mountain in full view from my home; all these, and everything else in nature, took hold upon me, filling me with unrest and longing, that grew at times into a sort of torture. Everything had religious relations and intimations, and my young life during these earlier years was often

morbid and sometimes wretched. I was exceedingly ambitious to be something in the world. I had a degree of faith in my ability, but eternity so impinged on the present as often to make life a melancholy thing. Legitimate recreation, not sufficiently encouraged by my father, seemed to me frivolity; my mother's saintliness all the while appearing as necessary as it was unattainable. This chaotic religious condition may have been (I sometimes think it was) a necessary step in my culture. I repeat the melancholy story not to condemn, but to make defense of early religious education, and to enter protest against the dangerous reaction of these latter days. I do not regret the faithful teachings which brought me thus early face to face with religious verities; but had this discipline lacked the demonstration of the pure and consistent life of my mother, it would have been disastrous in the extreme. Supported as it was by her living example, and by the real tenderness and integrity of my father, I was saved from permanent morbidness, and from the reaction which often comes to a man when the religious instruction of his youth has been a discipline of legality without love, and of dogmatism without the vitalizing and winning power of personal example.

I read in those days many sermons and much theology. I listened to lively discussions between Arminians and Calvinists, Baptists and pedo-Baptists; heard something of Second Advent theories, and early began to prepare for the ministry to which my mother told me I had been at my birth consecrated.

In 1849 I was licensed to "exhort;" in the same year I received license as a local preacher; and in March, 1851, was appointed to serve as junior preacher on the Luzerne circuit in the old Baltimore conference, with a senior preacher, the Rev. John W. Elliot, in general charge of the circuit. In this my first year of service I did some of the most faithful study of my life. I was nineteen years old; college had been abandoned through the pressure of church

influence and of personal conscientious conviction. Whatever I did must be done alone. I rode on horseback over what was called a "four weeks' circuit," extending from White Haven to Black Creek, a distance of thirty miles. Over the good roads which stretched across the mountains of this coal region I would ride for hours without seeing a house or meeting a traveler, and here I studied diligently. I perused my professional standard, the Holy Bible; read Watson's "Institutes" and Wesley's "Sermons;" prepared sermon-outlines of my own; practiced the delivery of them on horseback among the pines; committed to memory whole pages of Campbell's "Pleasures of Hope;" read the "Divina Commedia" of Dante; and studied every page of "The Methodist Quarterly," then edited by the scholarly John McClintock. I especially read and re-read the able series of papers on Comte's "Positive Philosophy," which appeared that year in the "Quarterly." I wasted no time; felt myself wholly unfit for the work I was engaged in; wondered if I could somehow manage to break loose from the holdings of what I believed to be Providence, and go to college; struggled day after day with my ambitions; recalled the words and looks of my mother; remembered what my father had written me in 1849: "I rejoice that you seem to have your mind fixed upon being something. Amen. Let it be something good." I had as a public speaker an easy delivery, a good voice, and some pathetic power. My sensible father said to me before I left home: "Do not be deceived by the extravagant praise of weak and ignorant people, and especially of foolish women in the church. Remember how little they know, and what poor judges they are of preaching. Remember that back of the pleasant manner and good voice and correct pronunciation there must be sound thought." So, among those Pennsylvania forests I would read the articles on Comte's Philosophy, the book notices and editorials in the "Quarterly," and compare my sermons with the strength and wealth of thought, and

the vigor of expression on those scholarly pages; and I often imagined John McClintock sitting behind me in the pulpit while I preached. This process not only kept me "humble" enough, but sometimes promoted a state of self-consciousness quite unfavorable to the most successful delivery of my sermons.

I made effort after effort to bring conscience and circumstances into line with my ambition, and to break loose from the active ministry in order to complete a college course. It was all in vain. I finally yielded, but it was after a prolonged struggle. Among my old letters I find two from my father written in 1852, in both of which he touches upon the great source of my trouble. He probes for motive. He urges me to do what seems best. "Could I have my mind fully satisfied," he writes, "that your aim is to glorify God in all this desire for knowledge, then I would say 'press toward the mark.' But if self stands out, then take care. You may become as 'sounding brass' or 'a tinkling cymbal,' with all your learning. Excuse this word of caution." Later in 1852 he writes: "I notice your argument in favor of a learned ministry, but really, my son, the appeal is all labor lost. You are not one whit more in favor of a learned ministry than your father. All he objects to is a dependence upon learning." Here the father misunderstood the son, for the latter never for one moment placed the slightest dependence upon intellectual culture as a source of spiritual power. But it was something for a young man to have the frank, loving watch-care and counsel of so discreet and devoted a father.

The active ministry having been chosen, and all efforts to leave it even temporarily for further educational preparation having proved futile, in 1853 I joined the New Jersey Conference, and was appointed to my first church, at North Belleville, N. J., at the same time taking up the four years' course of preparatory study required by the Church: General history, the English branches, biblical, historical, sys-

tematic, and practical theology, with written sermons and annual examinations. Under this system in those days the candidate might by the grace of sympathetic examiners pass the examinations with comparative ease; but the man ambitious to do faithful work found such work possible, and from the beginning to the end of my four years' course I studied diligently, coveting the most rigid annual examinations that I might have the largest measure of self-respect as a student, and prove to myself at least, what I might have done had the four years' college course been granted.

During my early ministerial life I conceived a plan reaching through the years by which, in connection with professional duties, I might turn my whole life into a college course, and by force of personal resolve secure many benefits of college education. I remembered that the college aims to promote, through force of personal resolve, the systematic training of all the mental faculties, to the habit of concentrated and continuous attention, that the mind with its varied energies may be trained and thus prepared to do its best work, subject to the direction of the will; that it cultivates the powers of oral and written expression; that it encourages fellowships and competitions among students seeking the same end; that it secures the influence of professional specialists—great teachers who know how to inspire and to quicken other minds; and that it gives to a man broad surveys of the fields of learning, discovering relations, indicating the lines of special research for those whose peculiar aptitudes are developed by college discipline; thus giving one a sense of his own littleness in the presence of the vast realm of truth exposed to view, so that he may find out with La Place that "what we know here is very little; what we are ignorant of is immense."

The task before me was to secure these results to as large a degree as possible: mental discipline in order to intellectual achievement, practice in expression, contact with living students and living teachers, and the broad outlook

which the college curriculum guarantees. This aim, therefore, for years controlled my professional and non-professional studies. It was constantly present in sermonizing, in teaching, in general reading, in pastoral visitation, in contact deliberately sought with the ablest men and women—specialists, scientists, *litterateurs*, whom I could find, especially those who had gone through college or who had taught in college. I secured from time to time special teachers in Greek, in Hebrew, in French, in physical science, giving what time I could to preparation and recitation. I read with care translations of Homer and Virgil, outlines of the leading Greek and Latin classics, and in connection with an exceedingly busy life, devoted much time to popular readings in science and English literature. When thirty years old I went abroad, and spent a year chiefly for the sake of coming in personal contact with the Old World of history and literature, and found double pleasure in the pilgrimage because I made it a part of *my* college training. In Egypt and Palestine, in Greece and Italy, I felt the spell of the old sages, writers, artists, and was glad to find that the readings of my youth and of my later manhood greatly helped me to appreciate the regions I visited and the remains in art and architecture which I was permitted to study.

This meager and somewhat morbid story of a half century of schooling has been told with perfect frankness. Since the struggles of those early years peace has come. The old and apparently irreconcilable conflict between studies secular and sacred has ceased. Life is no longer filled with insatiable longings. I am at school now as a student, every day; and unfinished *curricula* reach out into undefined futures. I shall never "finish" my education.

Buffalo, Ministers' Resolutions

From the Buffalo, N. Y., Commercial

A resolution containing the deepest felicitations and congratulations of the Methodist Episcopal clergymen of Buffalo upon his having reached the eightieth anniversary of his birth has been sent to Bishop John H. Vincent of Chicago, who for several years was bishop of the Buffalo district. Bishop Vincent is the founder of the Chautauqua Movement and for the thirty years of its existence has been its chancellor, even serving in that capacity during his service abroad, during which time he was interested in foreign missions. Bishop Vincent now is enjoying splendid health. The resolution was adopted by the Buffalo Methodist Preachers' Meeting. It was composed by a committee comprising Rev. C. E. Allen, Rev. J. L. Sooy and Rev. Benjamin Copeland and is as follows:

Bishop John H. Vincent, Chicago, Ill.

Rev. and Dear Brother—The Buffalo Methodist Preachers' Meeting, comprising all our resident pastors together with all ministers serving on Buffalo district and including the honored superannuates residing within our bounds, salutes you with felicitations and kindest regards on the approaching eightieth anniversary of your birth.

We recall with gratefulness your faithful, efficient ministry amongst us as our resident bishop—a ministry which won all hearts and commanded for our communion the respect and admiration of the entire city. But our interest at this time centers in your larger work and wider-ranging ministry as the general superintendent of our church.

To that work you brought a brilliant fame won in a service of exceptional usefulness, within and without the limits of our denominational activities, and in that work—on these shores and in Europe, your especial field for a full quadrennium—you gave full proof of your ministry and magnified your apostolic office by labors more abundant, with an ability universally acknowledged and a spirit which carried always and everywhere the beautiful persuasion that you had been with Jesus and learned of Him the blessed secret of light and love and leadership.

We magnify the grace of God in you, and pray that your service to the church and the more inclusive and ever-expanding kingdom of God in America and throughout the world may be continued for years to come. Meanwhile and until the hour which shall call you to share in the fellowships and ministries of the Church Triumphant, may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be your constant strength and your abiding joy.



CHAUTAUQUA'S EUROPEAN REPRESENTATIVES

The Round Table's heartiest good wishes go with our friend Mrs. J. Ravenel Smith, Assistant Editor of *THE CHAUTAUQUAN*, who sailed on the *Rochambeau* of the French Line, on April 27, for a sojourn of a few weeks in Paris. It is a matter of no small congratulation that *THE CHAUTAUQUAN* next year is to have a Reading Journey in Paris from Mrs. Smith's own pen. It is a guarantee of its scholarly features as well as of its lightsome touch. Mrs. Smith has long been a student of French life and letters and her sojourn in Paris has made her very familiar with the city. Her jaunt for the next few weeks is to refresh her earlier memories and to bring her into a closer personal relation with latest developments. It is worth noting also that Chautauqua has arranged to give its readers the benefit of Mrs. Smith's acquaintance with French literature, for her recent book "*The Spirit of French Letters*," has been modeled on the known needs of Chautauqua students, whom she has learned to know so well, and her study of Paris will be more effective from the single authorship of the French volume and the Reading Journey.

Still further afield is another of Chautauqua's authors for the coming year, and here again we have the good fortune to be introduced to the great capitals of Europe by the Director of Chautauqua Institution, Mr. Arthur E. Bestor, for some years a teacher of political science and well known as a lecturer upon this subject. Mr. Bestor

is preparing for next year's CHAUTAUQUAN a skillfully developed series upon "European Rulers: Their Modern Significance." The variety of contrasts and their "significance" which the course will make evident, is effectively shown in the following characterizations of the dominating idea of each government:

Personal Rulership (Germany), Government by Parliament (France), The People Sovereign (Switzerland), The Rulers of the Low Countries, Wilhelmina and Albert. Democratic Monarchy (Denmark), Absolutism in the Twentieth Century (Russia), The State and the Race Problem (Austria), The State and the Church (Italy and Spain), Constitutional Democracy (England).



THE CHANCELLOR'S BIRTHDAY ACKNOWLEDGMENT

To the Members of the Chautauqua Round Table:

Good Friends: On my study table has been placed a most beautiful box of mahogany, lined with velvet and containing a large number of cards enriched by precious signatures and blessed words of generous tribute—most of them undeserved—but radiant with the good will that makes one think of the Divine Grace that is born in the heart of Infinite, Unselfish Love. I can write, after a fashion, the English words necessary to convey to others the thoughts that throb in my brain and warm my heart. But I do not know how to find the right words, and to place them in the right order to express my surprise and gratification (gradually growing into a tender and tearful gratitude) in view of the larger recognition of my eightieth birthday anniversary—February twenty-third, nineteen hundred and twelve—by telegraph and "letter shower" from such a large number of my old friends, and new friends as well, in the great Chautauqua fellowship.

I know, as no one else can know, how little I deserve this generous and really affectionate recognition. And all I can do is to express in written form my sincere and hearty

appreciation of it all, and to breathe wordless thanks to my heavenly Father who knows how little I deserve it, but who has, through the eighty years of my life, lavished blessings upon me from the wealth of His own infinite loving kindness. Beyond my power of speech I am grateful for your expression of good will.

John H. Vincent.



THE CLASS OF 1891

The members of the Class of 1891, "The Olympians," are rejoicing that they are to make a "home run" this year and join the growing company of classes who are placing their tablets in the Hall. The ceremonies attending this expression of devotion to our Alma Mater are always touching and beautiful. The design of the tablet will suggest the laurel and white rose which twined together have ever been the emblem of the class. "So run that ye may obtain" has been the motto since the class began its Chautauqua race far back in 1887. They started just as the '87s graduated twenty-five years ago.



VICENNIAL OF THE CLASS OF '92

The spirit of Columbus is stirring in the hearts of the 92s. It is their vicennial year and though their quest is not as uncertain of results as was that of Columbus, since many classes have sailed the same seas before them, they will need some substitute for the jewels of Isabella in order to put in place their triumphal tablet which will stand in the Hall of Philosophy in all the years to come. It is proposed to use as the design of this tablet the artistic little class pin which was happily worked out for the 92s while they were still undergraduates. It is in the form of a shield bearing the design of one of the immortal caravels.



Bishop Vincent's home in Plainfield, New Jersey, where the "Chautauqua Idea" was born. The window on the extreme right on the second floor marks the famous "Chautauqua Study" with its domed ceiling



First Methodist Episcopal Church at Pacific Grove, Cal. C. L. S. C. friends contributed \$10,000 toward this edifice and lectures and concerts are given here during the sessions of the Pacific Grove Assembly



Members of the Marshfield, Mo., Chautauqua Circle



Kokomo, Indiana, where there is a very active Chautauqua League and a successful Assembly



A Glimpse of Lakeview, Oregon, the Home of a thriving Chautauqua Circle



Costume Party of the Lakeview, Oregon, C. L. S. C.



Copy of a Greek Head, recently
bought by the Metropolitan Mu-
seum, New York

Many plans are being cherished for making memorable this celebration which every one will be anxious to witness. Those who cannot come will want to send letters of greeting and of course their share of the contribution to the good cause. Mrs. Lilian B. Clark of Andover, N. Y., is both treasurer and secretary, so letters and gifts may be sent to her. Be sure to write her a word of greeting, however brief, and if possible, include in your gift an extra amount for some other one, since the members are widely scattered, so that none may fail of a share. The celebration will take place about August 14, Recognition Day, when the new tablets are always put in place, but write your letter early so that its note of good cheer will help to form a rising tide up to the happy consummation in August.



A MESSAGE TO THE CLASS OF '87

Dear Classmates:

How much of your success in life do you owe to the Chautauqua Reading Course? Many of the letters sent to your secretary express deep obligations to the founder of the C. L. S. C. Have you the same feeling?

Then why not on this twenty-fifth anniversary of our graduation show our appreciation in some practical way? Why not make a special effort to be with us at our reunion? If circumstances will not permit of your presence send to your secretary, if you can, a dollar, or more, according to your means. We have heard from three hundred and fifty of our members including the memorial list. What could we not do, if even a small amount should be sent from each one to aid in our celebration!

We want to place our tablet in the new Hall of Philosophy, in memory of our dead. Then, would it not be a glorious memorial of our silver anniversary if we could provide a scholarship in the Chautauqua Summer Schools?

I throw out the latter idea as a suggestion. Should

you approve—then say so, when you write and make your contribution.

We could also complete our gift to the Aula Christi (we have already one hundred and fifty dollars to our credit given on our tenth and twentieth anniversaries.)

There are several other ways in which we might place a gift that would keep green the memory of the great Pansy Class. If you send a gift, send your vote as to its use.

Will you do it, and do it now?

Do not wait until you come. Something may happen to prevent the coming. One of our beloved classmates had written of her intention to visit Chautauqua next August but there came to her a few days ago the call to go Home. She has passed the Heavenly gate and arches and is singing her paeans in glory.

If you had *The Chautauquan Weekly* in your home, the secretary's work might be simplified. You could hear weekly of the "class doings" and thus keep in touch with us.

Dates worth noting:

August 11, Baccalaureate Sermon.

August 13, Open House in Alumni Hall.

August 14, Recognition Day, procession at 8:30 a. m.
C. L. S. C. banquet at 8 p. m.

August 17, Anniversary of our graduation.

Cornelia Adele Teal, Secretary.

Chautauqua, New York.

For full particulars regarding railroad rates, write to Chautauqua Institution, Chautauqua, N. Y.



1902'S DECENNIAL

How well many of the Altrurians remember the enthusiasm of their class when in 1898 at Chautauqua it first chose its name and emblem and motto. They found it hard to settle on just the right combinations: should their name be Altruists or Altrurians? Nice distinctions were

raised and class spirit waxed warm until finally all wishes were peacefully merged in the latter name. Then came the class emblem and for a time all was serene, until those who had been caught napping found to their dismay that the American Beauty rose was about to be waved on all occasions as their choice. They! the Altrurians! facing the world with the most expensive rose available, and scarcely even available at all for many. Then once more came a good-natured altercation out of which the Golden Glow was born—a fit emblem for a class pledged to the Altrurian spirit. How that “glow” will send out its radiance this summer when the '02's celebrate their ten years of graduate life. “Follow the gleam,” '02's and make this a sunshiny year at Chautauqua! Hunt up your fellow Altrurians and if they can't come, which is best, let them send an offering for the tablet which is their permanent memorial in the old Hall and helps to pay part of the fund which Chautauqua held back when the Hall was finished that the later classes might have a share in liquidating it and so contribute to this, Chautauqua's most unique and historic building.

Send a letter to the president, Mrs. Carlton Hillyer of Augusta, Ga. It was to her labor of love that the class is indebted for its banner. Let her realize that you still appreciate that Altrurian spirit which set forth so bravely in 1898 to cheer the world along. Here is a word from the Secretary:

Dear Fellow Chautauquans:

In August of this year, the Class of 1902 will pass the milestone that marks its tenth year of travel along life's pathway. Yes, we are older; but, have these years been spent in spiritual, mental and physical development? Are we stagnating or drifting, which?

How many have kept in touch with the Mother Chautauqua? Do you not love the dear old grounds, with its twittering birds; its wild flowers, nestling among the leaves of the wood; its rustic bridges over deep ravines; its shimmering lake, ever calling to repose on its peaceful surface at the sunset hour; while the band discourses sweet music to lull to a needed rest after a strenuous but happy day? Ah, fellow classmates, will you not plan to

spend at least a part of your idle summer in this delightful spot, meeting the old friends of your class?

Rally around our president, Mrs. Carlton Hillyer. Bring the enthusiasm that the "naughty twos" possessed but a decade ago. In this, our decennial year, we think it only right that we should raise funds for our tablet to be placed in the floor of the Hall of Philosophy.

In order that it may be finished by the day of our tenth anniversary, we must have the money in hand. We send an earnest appeal to the scores of the 1902 class, for the necessary funds. Many of the classes have had their tablets set in place. Are we to be one of the last? We were the first with our column, shall we be last with our tablet? Will it be necessary to send another call to any member of the Altrurian Class? We await your hearty response. Faithfully yours,

Julia E. Parker, Sec. and Treas.

1037 Sterling Place, Brooklyn, N. Y.



TO THE 1903S

The editor would apologize to 1903 for a misunderstanding about the tablet. The fact is that 1903 is planning to place the tablet not this year, but next, at its decennial celebration. The design will be submitted this summer so that all of the class who may be present at Chautauqua can approve it. Meanwhile Miss Evelyn Dewey of 20 Spring St., East Orange, N. J., will receive funds or write letters as may be desired.



TO THE 1912S WHO HOPE TO VISIT SOME CHAUTAUQUA

Don't forget to read and reread some one Shakespeare play before you go to your Assembly, if you can—so that you may compare notes with classmates and feel the spell of the great poet as you make common cause in the Shakespeare Class.

SOME OF THE CELEBRATIONS OF THE CHANCELLOR'S
BIRTHDAY

The celebration of February 23, Bishop Vincent's birthday, was noted by many Chautauqua Circles in widely separated states. Typical of these was the Seaside Circle at Belfast, Maine, which arranged an elaborate and very effective program. At Mobile, Alabama, special exercises were introduced. At Mt. Vernon, N. Y., the Edelweiss Circle having sent greetings to the Chancellor, gave a sketch of his life at the next meeting and read his letter of reply. At Greenfield, Indiana, not only did the Chautauquans hold a special program, but organized a Special Graduate Society to perpetuate the Bishop's work.

At Chautauqua itself some sixty people gathered to show their respect and enthusiasm. Rev. Mr. Vance, a contemporary of Bishop Vincent, contributed personal reminiscences of a highly interesting nature. Mr. Blichfeldt read a telegram which the circle was sending to the Bishop, and dwelt upon the loyalty and loving kindness of the Chancellor's nature which has greatly endeared everyone to him. Mr. Bemis recalled the stirring occasion when in 1902 the Bishop returned from Europe and was welcomed by thousands as the chimes rang out the old Chautauqua carol: "Join O Friends, in a Memory Song," and this was sung as the closing note of the meeting.

Out in Shelbyville, Illinois, where a very progressive Woman's Club has a graduate C. L. S. C. department or S. H. G., and also an undergraduate circle, they are insuring a long life for the club by having good Chautauqua ground-work. Naturally a fine audience greeted the S. H. G. when they sent out a call for the celebration of the Bishop's birthday. The Chancellor's life was discussed from many points of view: His early life, Chautauqua as a World Movement and the Chancellor's Influence on Religious Thought. The meeting was bound together at the last by quotations from his own stimulating thoughts.



ANSWERS TO SEARCH QUESTIONS ON JUNE READINGS

1. President American Institute for Social Service, New York City. 2. Ex-president of Harvard University. 3. President of Columbia University. 4. Presbyterian clergyman, author, professor of English Literature at Princeton University. 5. Theological School of the University of Paris.

1. Molten metal is run into a long mould called a sow, to which small ones, called pigs, are attached. 2. From the Latin adjective meaning 'good.'

TO CHAUTAUQUA LOVERS OF GREEK ART

If you could stroll into the "recent accession" room of America's wonderful Metropolitan Museum of Art in New York, you would find in a prominent place an exquisitely molded head of an athlete, made of fine Pentelic marble and bearing all the marks of the handiwork of an old Greek artist of the fifth century B. C., that world renowned century which gave us Phidias and the Parthenon. (See illustration opposite page 85.)

The authorities of the museum are not yet able to give us all the data of this rare addition to their collection. Suffice it to say that it is a recent discovery, purchased last summer with the funds of the Hewitt bequest to the museum. Of course it is not an original fifth century head, few indeed are any of the original fragments of fifth century work, but it is a very beautiful copy and the original was evidently a favorite, for this is the fifth copy which has thus far been discovered. Among them one is in a private collection in England, and another in the Riccardi Palace in Florence. One charm of this carefully wrought piece of work is the almost perfect state in which it has come to us. A few unimportant breaks in the hair, and the tip of the nose which has been carefully restored, being its only injuries. It is a delight to walk around the pedestal bearing this lovely thing and note all its expressive details. The warm tone of the Pentelic marble, so admirably fitted for sculpture, makes one sad to think how a gifted race with a whole mountain of this peerless material close at hand should have enriched the barbaric ages with their artistic cunning only to have many of their great achievements thrown into the lime kiln ere the dawn of a higher civilization could insure their preservation for the enjoyment of future ages. Of course authorship of the original statue is only a matter of conjecture, but archaeologists are inclined to attribute it to Kresilas, a great sculptor who was regarded as standing very close to Phidias. It was Kresilas

of whom Pliny once said, "It is wonderful how in this art he made noble men more noble." Dr. Edward Robinson, curator of the Metropolitan Museum and himself a distinguished Greek archæologist, has noted for us in the *Bulletin* some of the fascinating details of this fortunate discovery. Any Greek Art enthusiast can easily secure a copy by sending ten cents to the secretary of the Metropolitan Museum of Art, New York, and asking for the Bulletin containing a description of the newly added Greek head.



Verses Worth Memorizing

NATURE*

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently, that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—*Henry Wadsworth Longfellow.*

*Reprinted by permission of Little, Brown & Company.



NEWS FROM CIRCLES AND READERS

"It would seem fitting," said Pendragon, "that today we give the privileges of the floor to the 1912s. Many of the Shakespeare Class are here today and letters received speak volumes of enthusiasm from others who cannot come in person. We are all much delighted to welcome these graduates, many of whom have come up 'out of great tribulation.' Suppose we set our pace high at the

outset; I'll read you a few items from an Ohio member, detained from meeting with us. She describes herself as 'a housekeeper, a mother, a club woman, a musician, a business woman, and supply teacher (when they can get no one else.)' I should say that being a Chautauquan and a club woman seems an excellent combination, for the work of each, she says, fitted into the other, and her supplementary reading, for she evidently is one of the hungry-intellectual type, ranged from Vergil in the original Latin to Mark Twain, but the Classical Year of the four years' course was the one that took deepest hold. It is evident that the children keep an eye on this Chautauqua mother's doings. She mentioned the Friendly Stars as one of their favorite books. The library of her town has also been enriched through the suggestions of Chautauquans and she adds: 'It now possesses a C. L. S. C. shelf well stocked.' She adds that 'The Story of Hull-House' was the book to her this year."

"Its been almost impossible for me to discriminate between the different years," said a gentle lady from Indiana. "I've read alone mostly but each year has seemed better than the last. I hope to enjoy the next four years as much as I have the last four." "You feel just as I do about keeping on indefinitely," rejoined a Californian. "I've learned to systematize things better this year, so I've found this year the easiest yet. I've already reread two of my books and am finishing up the third. I'm a teacher and I can assure you that the four years' reading has fed and stimulated my mind. Always in reading newspapers or magazines new ideas have been brought to my mind which suggested some thought gleaned from my C. L. S. C. reading. As a California woman and a voter I must tell you that the fine series in THE CHAUTAUQUAN on Woman in the Progress of Civilization was particularly helpful. You will rejoice with me that I hope to be at Chautauqua for Recognition Day."

"What a summer it will be," said Pendragon. "Suppose all who hope to graduate at Chautauqua rise." The number who sprang to their feet indicated a large class. "My experience certainly bears out that of our California member," the report was from a Cleveland reader. "Over and over again in listening to sermons or lectures or even in reading the daily paper I find myself better able to understand because of the C. L. S. C. Course. I've had such delight in the special courses of George Eliot, Hawthorne and Dickens. Altogether during the four years I've read perhaps ten books a year suggested by the C. L. S. C. I hope to be at Chautauqua, too," she concluded with a nod at the Californian.

"I look back with such regret upon the time when our Circle at Lebanon disbanded," said a Pennsylvanian. "We named ourselves the Rembrandt and studied Dutch Art and Artists and European Statesmen with such delight. Our leader, who had been a wide traveler, was our inspiration and after his death the life of our Circle seemed gone. Nevertheless as a lone reader I've enjoyed each year and the last one especially. I hope to go to Mt. Gretna for Recognition Day." "Your situation was surely a sad one," said Pendragon, "but you have a bright memory of what one fine Chautauquan can do for his fellows. Leadership means much to a Circle and the example of one such leader may be an inspiration to others to develop their own powers. Chautauqua's great aim is to find out and bring out our latent abilities. There ought to be another chance for a Circle in such a C. L. S. C. center as Lebanon."

"I think I must read you this letter just received from a New York State reader," Pendragon continued. "She's a member of 1914, but I notice that so many reports speak enthusiastically of Jane Addams's 'Twenty Years at Hull-House' that you must see how a 1914 also bubbles over with glee. She says: 'I have just finished reading the book on Hull-House and I was so delighted with it that I thought I would drop you a line. Whoever picked out that book certainly did us all a real service. It is fine. I was a scholarship girl at Chautauqua in 1911 and I expect to come next year and graduate. I think that Chautauqua and Chautauqua atmosphere and good fellowship are more like Heaven than anything I have ever seen or heard of. Best wishes to all C. L. S. C. readers.'

"There is the spirit of youth for you," laughed Pendragon "It's the kind that can remove mountains!"

"It reminds me of those lines of Emerson," said the Man Across the Table:

" 'Shadow and sun, so too our lives are made

Yet think how great the sun, how small the shade.' "

There was a moment's jotting down in note books and then Pendragon proposed that a number give brief reports of the four years' experiences which stand out especially in their recollection. "Perhaps a member from Carthage, Missouri, will set the ball rolling." "I, for one," said the speaker, "am proud to be a member of such a splendid Chautauqua community as Carthage, Missouri. I belong to the Athenaeum Circle and every experience of my four years seems to be flavored with the exchange of ideas that the circle brings out. We keep our wits working, not only on the C. L. S. C. which we feel offers a solid background but this year we have been active in the Civic League and Pure Food movements.

We reach out every year to draw in a few new members." "Yes, I can testify to that," added another. "I became aware of Chautauqua many years ago, but being an invalid did not venture to try the course. When I came to live in Carthage it was the Athenaeum Circle which drew me in. I've had to be at home a good deal this year, as I've been more or less of an invalid for twenty years, and what with the Circle experiences I've enjoyed and the cheering hints from the Round Table, though I may be something of a 'shut in,' I'm never 'shut out' by the C. L. S. C. Some of you will remember what Chesterton said in his 'Life of Dickens' about middle-aged people: 'The power of hoping through everything, the knowledge that the soul survives its adventures, that inspiration comes to the middle aged. God has kept that good wine until now.'"

"As for me," said a New York State member, "though I read alone, I must say candidly that it's been a pleasure to be able to help out club members and other friends who come to me in a hopeless state for answers to certain inquiries. I'm able to put them on the right track, usually from the rich resources of C. L. S. C. books and THE CHAUTAUQUAN." "In my case," said another, "I think my happiest recollections are the cosy evenings when my husband and I talked over our books. The English year naturally appealed to us especially since we are of English birth and the subjects revived many old associations." "Think of me," spoke up a Pennsylvanian, "it was my privilege to take an actual journey through Scotland, London, and to some of the English cathedrals. You can imagine how much more interesting they were to me because of the C. L. S. C."

"I have certainly gotten a good deal," said the Man on the Back Row. "Discussions of German and English questions stand out especially in my memory. I have read on the car, going to my store morning and night, besides the course books, Victor Hugo's 'Les Miserables,' Dickens's works, and the 'Master Christian.'"

"The Laurel Park Assembly near Northampton, Mass., is responsible for my conversion," added a bright woman. "I've been lecturing for some years in connection with two of our granges. Incidents don't stand out but three personal qualities I feel have been cultivated: perseverance, wider knowledge and enjoyment of reading."

"I'm afraid I've no interesting experiences to relate. I have charge of almost all the work of an Illinois farm home, so you see I am isolated; and I failed utterly in interesting the people of the community in the C. L. S. C. though I am very enthusiastic,

but perhaps not a good enough talker. Though I have read all alone throughout the four years without one congenial or interested friend, my interest has never failed. I have an intense love of study and Chautauqua has proved a great blessing."

"Do let me say to this Illinois lady," interposed an Iowa business man, "that I was in Chicago last winter and saw that famous play, Rostand's 'Chanticleer.' Your courageous report, your cheerful reading all alone for four years, reminds me of what the poet said. 'In the forest must always be a nightingale!'"

"I should like to express my sentiments." The report came from a Winfield, Kansas, delegate. "I've found this last year that I was getting a grasp of the work and an ability to express myself that I had not had before. I didn't use the review questions at first but I find them a great help in bringing out the important points and I study with a pencil, underlining what especially impresses me."

"Good," said Pendragon. "Let me just emphasize this report. Don't be afraid to mark your books. A book is a tool. Make it serve you. Wear the contents out if necessary. I don't mean that any true booklover will abuse a book—but the outside must always be subservient to the inside. So mark your books and turn down the pages if necessary. Chancellor Vincent once said of his habit of underlining books, 'I get strength, breadth out of general reading and put them into my work.' That is why you will get the best results if you own your books. You can have a convenient note book and copy things that appeal to you, but mark the book also if it is your own."

"By the way, this Chautauquan says she is from Winfield, Kansas, where there is a fine assembly. Our list of assembly representatives of 1912 is growing and the Winfield Assembly has always been one of high standards." "I will add Ocean Park, Maine, to your assembly list," responded a 'Down East Yankee.' "'The Spirit of American Government,' is most interesting. It has set me thinking along lines that I gave little heed to before. I read alone and how I have wished to discuss the above book with others but can't. In the Magazine I have enjoyed the American Engineering course best, I think."

"Do let me have a chat with you after the Round Table is over," said a New Hampshire delegate. "I have a turn for mechanics too, and I'd like to get your ideas."

"May I report?" queried an Oklahoma delegate. "I can't promise to be brief, but I'll do my best. I do not intend stopping when I finish this year. I never intended to stop after I read the

first year in 1901-2,—‘Men and Cities of Italy’ and ‘Studies in the Poetry of Italy’ were so very interesting as well as instructive. I think this Chautauqua Course is one of the greatest educational schools for out-of-school-people. When I first began I interested some of my boys in the reading and we surely did enjoy ‘The Great World’s Farm’ and ‘Ten Englishmen of the Nineteenth Century.’ The year 1908-09, ‘Seen in Germany’ was especially attractive to me and the Magazine series, ‘Reading Journey in the Hollow Land’ and ‘Dutch Art and Artists,’ I enjoyed very much. I like all the books and have persuaded several of my friends to take up the course also, one friend in Idaho last year, my sister this season, and I have the promise of two more for the coming year.”

“Your report is really contagious,” remarked Pendragon. “How many of you 1912s are going to bring new members into the Class of 1916?” There was a brave showing of hands and a momentary hum of conversation as one and another referred to the uncharted territories among people they had heard of who didn’t know Chautauqua’s charm and power.

“Put another assembly on your list, please. I live in Kokomo, Indiana, where we have a fine assembly and a very active Chautauqua League. Their discussions are extremely interesting and my visit to some of the art galleries in New York last summer was due to the stimulus I got from the League. I’m planning to visit South America soon, so I’ve found the reading journey through that country most delightful this winter.”

“We Americans,” said Pendragon, “are developing a taste for the fine arts which is a most encouraging sign of our country’s future. I’m glad so many of you are going on with next year’s work. We are to have a master teacher next year, the President of the Bureau of University Travel, who will take us through some of the European galleries. His book, especially written for us, is splendidly illustrated and you will almost feel that you are actually looking at the wonderful sights of the old world.”

“You ask when I do my reading?” said a speaker from Ohio. “My professional duties are exacting,” he continued, “but when on a journey I can accomplish a good deal and after meal times, or just before retiring, I allow myself the recreation of a Chautauqua book. All features of the course have been stimulating and valuable.”

“I may say just here,” remarked Pendragon, “that one of our graduates writes that she has ‘come to the belief from her experience with the courses of reading that Chautauqua is planning for the enlightenment of the race.’ Can Chautauqua have any better purpose than to study the present in the light of the past?”

Nothing is more evident today than the world's social awakening. We must help our fellowmen and women to read aright the signs of the times. I know that many of you are going to read with huge interest next years' book on 'Social Progress in Contemporary Europe.' What a fascinating contrast it will make with 'Mornings with Masters of Art' when you study the life of centuries ago in the European art galleries!"

"You will see from this bright little group of three women," here Pendragon passed around a photograph, "that the Marshfield, Missouri, Circle is alert for everything good that comes in its way, and in spite of the pleasures of building up their own libraries, we see how they have been expressing the altruistic spirit. One says: 'The first year's books and magazines I gave to my nephew. The second year I read from the Pittsburgh Public Library alone and the third year with our circle here. I gave my books and magazine for last year to Scotia Seminary, a mission school in the South, and this year I'm sending the course to a girl friend in Indiana. She is so delighted with the books.' " "That's the kind of people we raise here," interjected another Missourian. "That young lady is really making herself equal to a whole circle."

"Here's an odd pair of pictures," said Pendragon as he picked up some rather striking photographs, "won't somebody explain them?" "I may be said to be guilty of contributing them," said a member from Lakeview, Oregon, "but really they are like 'singed cat'—better than they look. We are home missionaries, my husband and self, and a new and thriving town such as you see is really just the place for us, but I will confess also that it was the Chautauqua magnet that drew us here to our work for we saw in a local paper a notice of a Chautauqua meeting. I know I'm not a 1912, but as my husband and myself made our first visit to Chautauqua in 1889, and are now 'shepherding the rear' as Kipling says, with the class of 1914, I thought you'd let us present these two views of our surroundings. By the way, the town picture is intended for 'The Anxious One' with my compliments! Some of my circle were half afraid to send the foolish looking costume party but we have to relax a bit and you will recognize many of the advertisements. The circle does good stiff work when it is not relaxing. You would have been charmed to see our Dutch Cleanser lady wielding her stick and the Quaker Oats was an adorable character. Certainly the Class of 1914 members took the honors in their Japanese creations and you can imagine the Gold Dust Twins—but I can't begin to tell you all the fun—you must come and see us."

"Now for a few closing reports," said Pendragon.

"I've read under all kinds of circumstances," said an Indiana reader. "Sometimes with what I felt was leisure time, but much oftener in the wee sma' hours. I've most enjoyed this year *The Spirit of American Government*. It is hard to tell sometimes what influence any pursuit of the truth may have upon those with whom one is associated, but being a believer in the Labor Movement and a laborer myself, I have had my views broadened and my sympathies quickened."

A voice from another member from Indiana arrested attention: "Being the mother of four children I could not enter club life till recently, as I do not believe in nurse girls, and I have had my hands full. But now that the babies are growing up I find more time to join in the activities about me. I find I'm getting behind the times and also my children—which will never do. I was recently invited to join the Vincent Chautauqua Circle, which is composed of twenty fine, cultured women—thoroughly in earnest—and this has been a great help and inspiration to me."

"Clubs and circles are not for me," laughed a cheerful looking member. "I am situated on one of Uncle Sam's quarter sections of Wyoming homestead land. Reading has been done in my cabin on stormy days, mostly. Sometimes during the summer outside reading with a neighbor has been indulged in, trips taken for geological research work and formations studied in addition. A study of the rocks, the strata, sand dunes, and formations generally has been interesting. The C. L. S. C. helps us to know that we are living."

"I think we will close with a group of greetings from California," said Pendragon. Here are three: A Napa member says: 'I am already reading some of the books a second time.' One reader reports from the two circles, evening and afternoon, which she represents. She would doubtless belong to three if the town had another! Evidently the atmosphere is stimulating, for another reader says: 'Many thanks for what Chautauqua has done to make the declining years of more than one, bright with new thoughts.' Before we close," added Pendragon, "let me give you a bit of poetry as a clincher for this meeting. You will all appreciate its sentiment:

" 'If of thy mortal goods thou art bereft
And from thy scanty store two loaves alone to thee are left,
Sell one, and with the dole
Buy hyacinths to feed thy soul.' "

CHAUTAUQUA, N.Y.

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Summer Schools OpeningSaturday, July 6
National Army DaySaturday, July 20
C. L. S. C. Rallying DaySaturday, July 27
Old First NightTuesday, August 6
C. L. S. C. Recognition Day....Wednesday, August 14
Grange DaySaturday, August 17

Lecturers and Preachers

Bishop John H. Vincent....June 27, 28, August 11, 13
President Wm. G. Frost.....June 28, July 4, 5
Professor Francis G. PeabodyJune 29-July 2
Professor F. J. E. Woodbridge.....July 1-5
Professor David Starr JordanJuly 6
Bishop William F. McDowellJuly 7-12
Mrs. Ida Husted Harper.....July 8-12
Professor C. Alphonso SmithJuly 8-13
Canon H. J. Cody.....July 14-19
Dr. H. H. Powers.....July 15-19
President George E. Vincent....July 6, 20, August 5, 6
Mr. Earl BarnesJuly 22-26, August 14
Hon. Wm. A. Prendergast.....July 29
Professor Shailer MathewsJuly 28-August 2
Hon. Herbert Knox Smith.....August 1
Hon. Philander P. Claxton.....August 3
Mr. Leon Vincent.....August 12-17
Dr. John A. RiceAugust 4-9
Mr. Edward Howard GriggsAugust 5-10
Professor Allan Hoben.....August 12-16
Hon. Henry WallaceAugust 17
Dr. G. A. Johnston RossAugust 18-23
Dr. James A. Francis.....August 19-25

Readers, Entertainers and Illustrated Lecturers

Miss Margaret Stahl.....June 27, 29
Miss Louise W. Hackney.....June 27, 28
Mr. Charles Edgar Rosecrans (Ross Crane)...July 3, 5
Miss Maude MinerJuly 8-12
Professor S. H. ClarkJuly 8, 22-26, 31
Miss Vida SuttonJuly 15-19
Mr. Henry J. HadfieldJuly 16, 18
Mr. Karl Germain (The Wizard).....July 20
Mr. Montaville FlowersJuly 22
Coburn Players (Four Performances).....July 25-27
Mr. Strickland GillilanAugust 7
Mrs. Katharine Oliver McCoyAugust 8, 10
Messrs. E. B. Hitchcock and M. W. Gallup..Aug. 12-17
Mr. Charles F. UnderhillAugust 21

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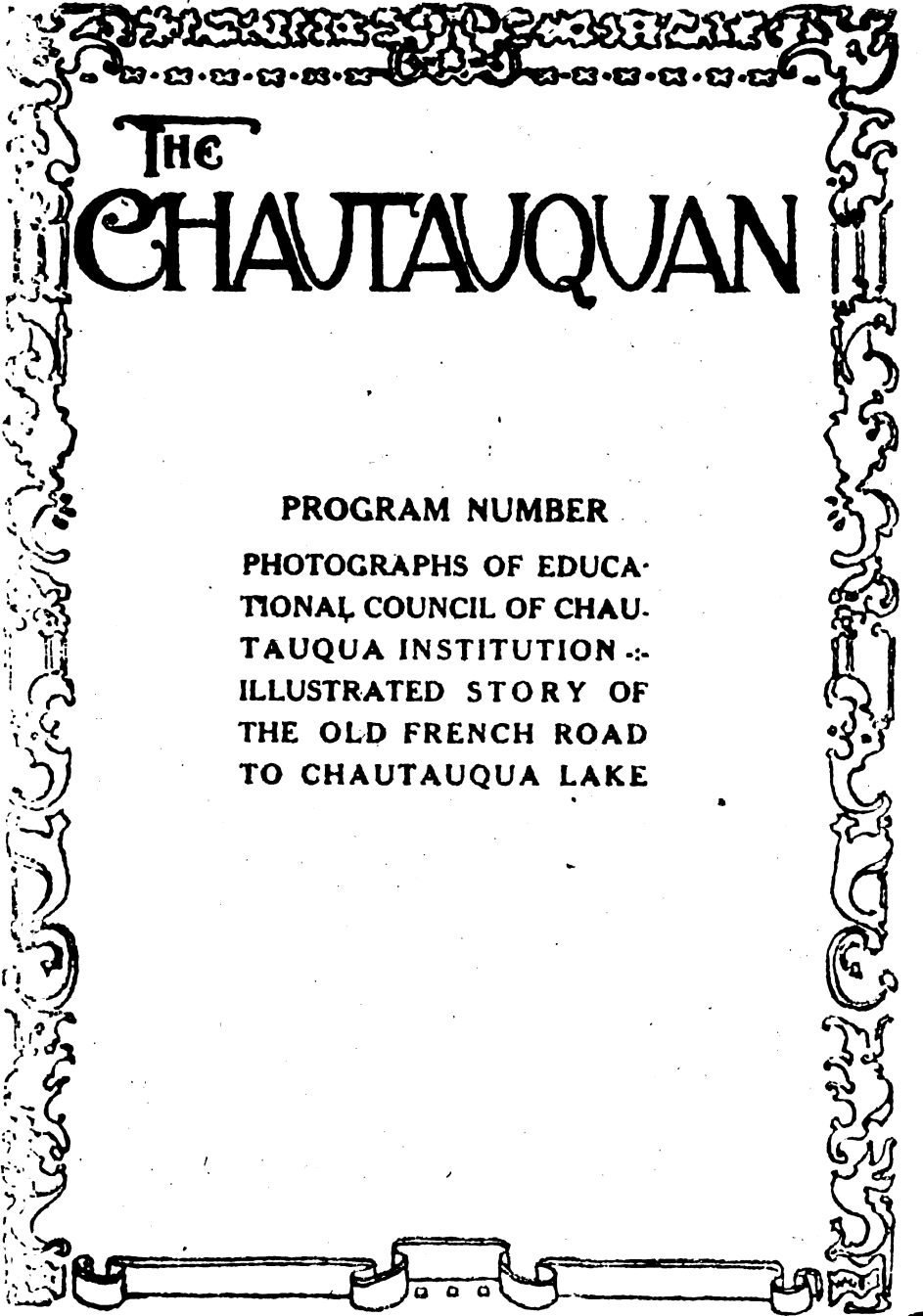
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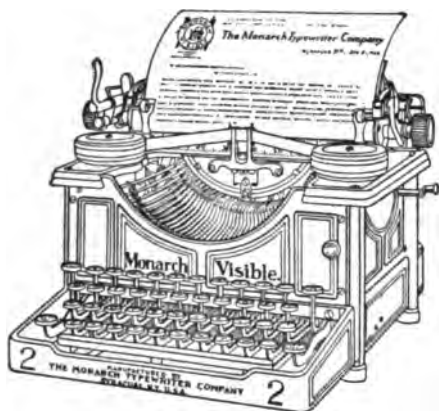
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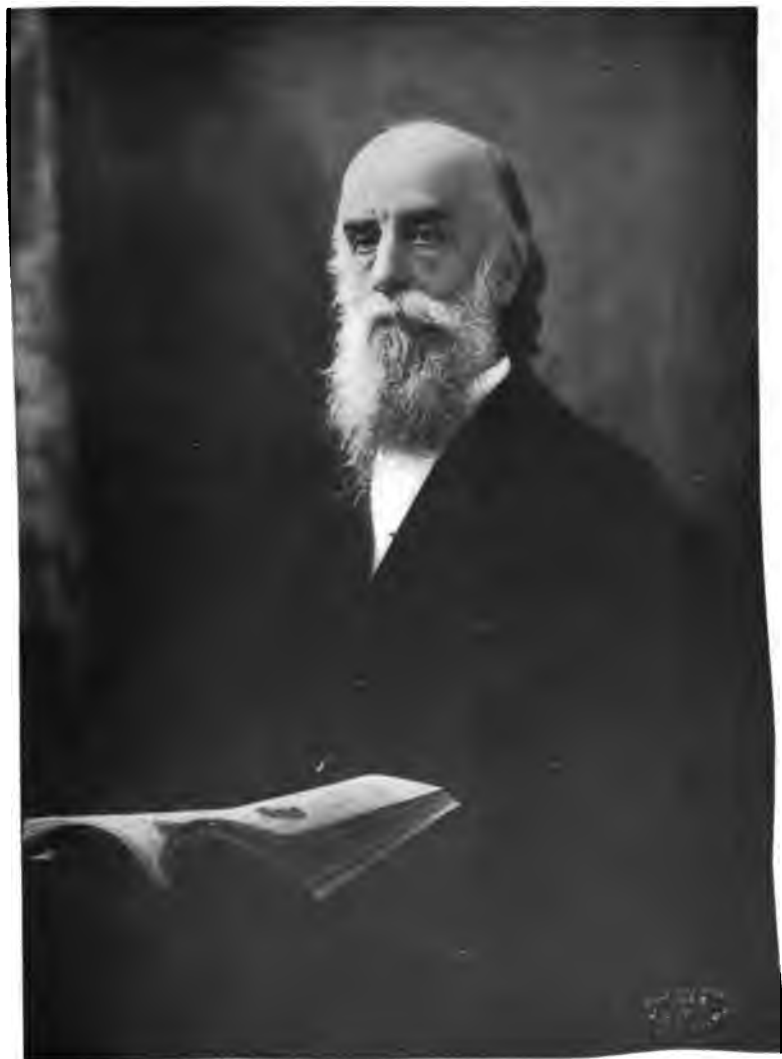
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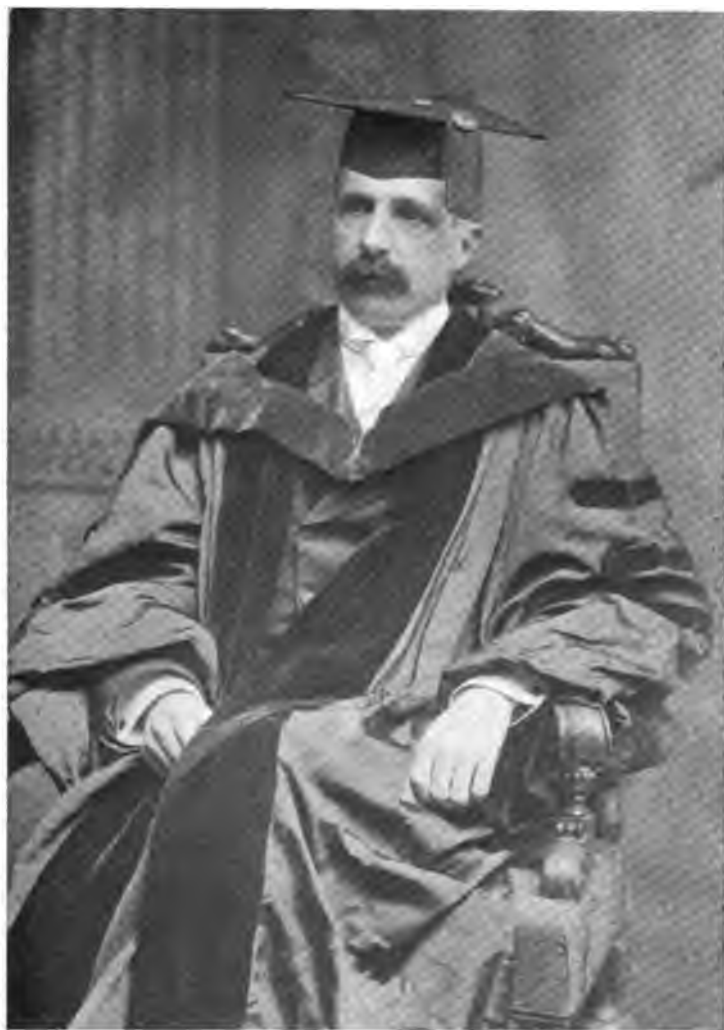
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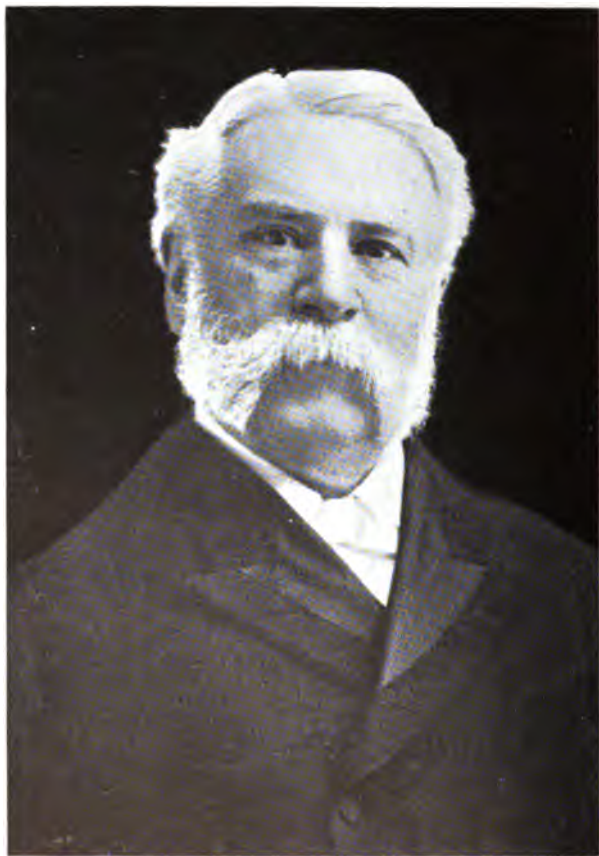
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What is the Matter with the Courts?

The chief justice of the Wisconsin Supreme Court, the president of the American Bar Association and other prominent members of the legal profession have sounded notes of alarm in connection with the denunciation of the courts on the stump and in the press. Never before was such a phenomenon witnessed; the American people are profoundly dissatisfied with the courts, and something is wrong. That something must be identified and corrected, or, in the words of moderate, judicious lawyers, even worse things than the recall of judges and popular referendums on constitutional decisions may come to pass.

At a lawyers' and judges' national conference held at Chicago one judge presented this list of popular grievances or bill of particulars against the state and federal courts:

Too much delay.

Too much expense.

Too much idolatry of ancient precedent, the more ancient the more sacred. If the ancient condition had long since passed the precedent should go with it.

Too many trials and appeals, to the disadvantage of the poor and the advantage of the rich.

Usurpation by courts of legislative right and power.

Too much regard for rule, too little regard for reason.

Too much jugglery with the technical pleader, too little justice for the client.

This indictment has been indorsed by lawyers, judges and newspapers all over the country. But it has been pointed out that, with the exception of the fifth count, relating to usurpation of power or hasty, improper, rash ju-

dicial nullification of laws, nothing in the list requires such radical remedies as the recall or a referendum on decisions. All the other complaints against "the law" have to do with delay, waste, expense, red tape, undue worship of precedent and form, technical juggling and quibbling, and abuses of appeal. Reform of court procedure and practice along bold, simple, reasonable lines—reform insuring prompt and businesslike trials, limitation of appeals, elimination of technicalities and subtle trifles—would satisfy the people and restore their confidence in the courts. The profession has been too indifferent and too conservative to undertake a thorough overhauling of court procedure, but since it is arousing itself and beginning to see danger in further apathy, action should not be long in coming. England has reformed her legal procedure; why should not the United States? The task may be difficult, but it is not superhuman. Legislatures can be induced to take their hands off and let judges adopt rules of procedure; judges can consult able and independent lawyers and men of expert knowledge; procedure can be made simple and reasonable without changes in constitutions.

But the question of judicial nullification of laws is a knotty one. Here radical remedies are proposed and fiercely denounced. Here the battle rages. Still, simple and sound remedies are not far to seek, according to some. Justice Laughlin of the New York Supreme Court recently discussed the question and advanced the following suggestions, referring particularly to the fact that in many cases one judge, by his vote for or against a particular view, decides the fate of a law:

In the circumstances I think it worthy of consideration as to whether a statutory enactment should be declared unconstitutional unless by a unanimous or a three-fourths vote of the members of the court. If that were the rule greater weight would attach to the decisions. The constitutions might be amended in this regard, and perhaps provision could be made for having constitutional questions certified at once, whenever they arise, to the highest court for immediate decision.

Mayor Gaynor of New York, a former judge, has argued that where a court is divided the very fact of such a division should forbid a decision annulling a statute as being unconstitutional, for it is a settled doctrine that statutes ought to be sustained where there is doubt as to their validity. Judges who find "doubts" in their own chamber, doubts expressed by their own colleagues, should, according to Mayor Gaynor, vote for a law in spite of their own opinion to the contrary. This is a striking thought and a striking contribution to the discussion.

It cannot be doubted that the whole controversy, while it has been unfortunate in some of its phases, will serve to restrain courts and check the dangerous tendency to annul legislation on fanciful, technical or dubious grounds. Fewer statutes will be "killed" henceforth, even if the laws and constitutions are not amended in the way suggested by Justice Laughlin. But reasonable amendment is almost a certainty in the near future.



The Latest Ideas in Constitution Making

Ohio is a middle western state not known as a hotbed of insurgency, yet her constitutional convention, in which the progressives and radicals had a safe majority, has adopted many features which are distinctly modern. The new Ohio constitution reflects the spirit of the period; it voices current thought and meets current need. No one can doubt that even ten years ago such a constitution would have been impossible in so central and "near-east" a state.

It provides for the initiative and referendum; it establishes new impeachment machinery for judges deemed unfit; it provides for laws for compulsory and universal compensation for industrial accidents regardless of responsibility; it imposes a rigorous merit system for the civil service; it simplifies and reforms judicial procedure and the administration of justice.

Since law reform is now a vital issue, it may be well to indicate what the Ohio constitutional convention, under the guidance of the lay delegates and one former judge, has done to eradicate the evils of the law's delays, red tape, expense and formalities. The changes chiefly are these:

One trial, and one appeal or review; cases that are not disposed of in the trial (or Common Pleas) courts will go to the Courts of Appeal, which are to have final jurisdiction of all cases except felonies or such as involve constitutional questions; even in felonies the Supreme Court can refuse to file appeals; review by the Appellate courts must be on transcripts only; jury verdicts are not to be set aside except by unanimous decisions as to the weight of the evidence; in civil cases verdicts may be rendered by three-fourths of the jury. The most radical provision relates to the judicial annulment of laws on constitutional grounds. Five of the six judges of the Supreme Court must concur to invalidate a law, except where the Court of Appeals has decided against it, in which case an ordinary majority of the Supreme Court judges will be sufficient.

With reference to industrial and labor legislation the new Ohio constitution is to be equally advanced. Recent events and controversies directly influenced the convention in framing the following comprehensive clause:

Laws may be passed fixing and regulating the hours of labor, establishing a minimum wage, and providing for the comfort, health, safety and general welfare of all employes; and no other provision of the Constitution shall impair or limit this power.

This provision applies to men as well as to women. It makes the legislature supreme as regards what is called labor legislation. Taken in connection with other labor clauses, and with the court clauses, it means that henceforth the fear of failing to pass judicial muster will count for little in the legislature or among social and industrial reformers of Ohio. Few laws will be annulled under the new organic charter by any of the judges. This may account for the rejection of the recall feature by the convention.

The Single Six-Year Presidential Term

The personal and unpleasant phases of the Roosevelt-Taft rivalry have had one important effect. They have revived and greatly stimulated the demand for a constitutional amendment expressly limiting the President to a single term, while lengthening the term to six years. Several presidents and other political leaders, as well as historians and teachers of political science, have from time to time advocated such an amendment, but the great public never before paid any attention to this question, treating it as academic and theoretical. The spectacle of the President and the former President touring many states, attacking each other, bandying epithets and insults, has served to arouse many to the practical importance of the change mentioned. Republicans, Democrats and independents alike, radicals and conservatives, have been urging it, and resolutions were offered in Congress proposing the amendment. Presidential advisory primaries are "coming" in every section, and they mean, among other things, campaigns of Presidents and ex-Presidents for second, third or even fourth terms. For, with all its advantages, the direct primary brings the new element of intra-party and inter-faction "stump" struggles for nominations. It means two long campaigns instead of one, and one of the campaigns must be fought out within the party fold. This often develops bitterness and passion, and forces governors and even the President to "take off their coats" and talk, plead, shout, and work for nominations.

Under these circumstances the dignity and prestige of the Presidential office would seem to require legislation removing either the necessity or the occasion for unseemly wrangling and personal campaigning. An amendment limiting any man to one term of six years in the White House would have that effect. Perhaps similar amendments are desirable to cover the case of state executives.

But the argument for the reform in question is not

based merely on considerations relating to dignity, prestige, propriety in high office. There are deeper and better reasons for making the change. Andrew Jackson thought that a single term without re-election for a President under any circumstances would add another safeguard to our liberties. Second terms are not now feared as threats to our liberties; whether third or fourth terms are a menace and danger is a matter upon which opinion differs. But what is undeniable and clear is that second and third terms are incompatible with efficient and single-minded public service. The best of men cannot be exposed to constant temptation. The temptation of incumbents to use patronage, to build or strengthen machines, to "mend fences," to make sure of delegates, to control conventions, is too strong to be resisted in most cases.

Nor is this all. Men in office who are candidates for second or third terms may, and generally do, consider bills and policies from the political or personal point of view. Some do it unconsciously, but all do it more or less. The incumbent who is not and cannot be a candidate again for the same office is free to deal with public matters on their merits, to use his independent and sincere judgment, to make the public good his sole test or concern. This would be an enormous gain to good government and to "the rule of the people."

The more the question is studied the more vital and progressive the single-term idea is seen to be. There is not the least danger that the supply of presidential "timber" will ever be so restricted that second or third terms will be necessary. No man or set of men is really indispensable to an age or generation or nation. Any vigorous, sound body politic contains many men and women who are fit to do the work of the day. To dip into the great mass of citizens and select administrators and servants with an eye to results, without overestimating any individual or underestimating the virtue and intelligence of his equals, is not always an

easy task. But stable and prosperous democracies must endeavor to do this very thing. The single six-year presidential term idea is consonant with the warnings of history and with common sense.



Direct Election of Senators

Congress has at last voted to submit to the legislatures of the states an amendment to the Constitution changing the mode of electing federal senators—that is, providing that the voters shall directly elect senators as they do governors or members of the national House.

For several decades the wisdom of such an amendment has been under discussion in the press and in legislatures. For some years the demand for it has been great, general and irresistible. The Senate found that it could not stand in the way of reform much longer. If it had not yielded and acted favorably, the legislatures, by their resolutions, would within another year or two, force a submission of the amendment. The chronology of the movement is given in the *New York Times*, as follows:

The first Congressional resolution, calling for direct election of Senators was offered in 1826. Up to 1911 attempts to amend the Constitution to provide a uniform system of popular Senatorial election failed through the steady refusal of the Senate to pass a resolution submitting such an amendment to the states. The House had passed resolutions proposing such an amendment on July 1, 1894, May 11, 1898, April 13, 1900, and February 13, 1902. In each case the Senate refused to concur. In the Sixty-first Congress, Senators Borah and Bristow forced the question to the front. On January 11, 1911, Senator Borah was directed by the Senate Judiciary Committee to report his resolution.

The final difficulty and obstacle was a dispute as to the "control" of the time and place and manner of the election of senators. There were many Democrats in Congress, and especially in the House, who insisted on giving this control to the states. The Republicans generally supported the so-called "Bristow amendment" which left such control with Congress, where it now is and has been. The controversy over this minor and incidental issue was largely "political,"

but it threatened to cause further delay. The Democrats, realizing the popularity of the proposed reform, wisely receded from their position and accepted the Bristow amendment, which is entirely harmless and theoretical. Congress has not interfered and will not interfere with the states, except in emergencies. They will elect their senators without "federal dictation."

The submission of the direct-election amendment finds most of the states already "converted." Not a few of them have been on the point of making similar indirect provision for popular election or selection of senators. The Constitution has simply been "evaded" in this direction, and nothing would have been gained for "conservatism" by failing to recognize the inevitable. The amendment will doubtless be ratified within two years. Some southern legislators may reject it, but it will have the approval of more than the requisite three-fourths of the legislatures.

What are the benefits of the reform? It will do away with deadlocks, scandals, the purchase of senatorships. It will free the legislatures and give them more time and opportunity to transact business. It will eliminate bi-partisan intrigues. It will make for greater efficiency and responsibility in state government. As to its effect on the Senate, it cannot be affirmed that the fittest and best men will always be elected to sit in that chamber—for we know that the governors, mayors and representatives are not always the fittest and best—but it is certain that the Senate as a whole will be more responsive and progressive. It will not, however, be "another House." The essential intent of the Fathers has not been violated or disregarded. The six-year term of senators, the equality of state representation in the chamber, the smallness of the body and the special powers enjoyed by it in the matter of treaties and appointments, will together continue to make the Senate a very different chamber from the larger and shorter-lived body. It will, however, be more amenable and responsible to the voters, and it will gradually

become more efficient and modern. Its rules will be revised, and the features of "exclusive clubdom" will be dropped one by one.



The Pulitzer School of Journalism

Columbia University has definitely announced the opening of the School of Journalism provided for and handsomely endowed by the late Joseph Pulitzer, one of the greatest "born" journalists of his time. The director of the school and his assistant are experienced and able newspaper men, and the published curriculum indicates that very considerable time and attention will be devoted to "laboratory teaching," so-called, or the practical work of journalism and magazine editing and writing. Reporters, correspondents, editorial writers, critics, reviewers, special contributors, headline makers and others will be trained by the school as far as any school can train men and women for such work.

But the school and its staff realize that the good journalist, like the good poet or actor, is not made. Natural qualifications and gifts are essential to him—as they are to the really successful practitioner of any profession or art. But if a school cannot give capacity, it can foster and develop it. Moreover, it can give useful knowledge and a valuable grasp of method. It can make the brilliant journalist a well-educated journalist as well. Certainly a newspaper or magazine writer, or editor, is not "spoiled" by scientific, literary and historical knowledge, by culture, perspective, breadth. The School of Journalism will teach elementary history, political science, economics, civics, languages, etc. It will establish higher courses in these and other branches and have lectures on the fine arts as well.

Journalism is to be treated as one of the liberal professions. The graduate who notwithstanding his training fails in his chosen sphere will not lose the time consumed

by his training. His studies will have fitted him for other professions to a certain extent, will have given him assets valuable in any calling or pursuit. It is noteworthy that while a few years ago sneers and doubts at the expense of schools of journalism were very common in the daily press, today no newspaper of standing rails at the Columbia School of Journalism or questions its utility or desirability. The old type of journalist is passing away; the new type, according to keen and progressive observers, has more social spirit and a higher idea of the functions and mission of the press. And this is taking place in spite of untoward and unfortunate tendencies in journalism, such as the reduction in the price of newspapers below the profit line, the growing dependence on the advertiser, the purchase of papers by capitalists who have ulterior purposes and merely "use" the press, the coloring of news, etc. These evils were recently discussed at a conference held at the University of Wisconsin, but while the press at that conference was subjected to much criticism, there was free recognition of its advance along many lines. The partisan organ is dying; the reform movements of the day have plenty of support and more publicity through the press; sensationalism is curing or defeating itself. The better elements of the reading public can raise the standards of the press by insisting more on fairness and truth, and by frowning on distortion and misrepresentation. The press is largely what society makes it or permits it to become.



New Coins for the United States

The bill passed by the House of Representatives for the coining of three-cent and one-half cent pieces may seem a small legislative item, but it has very considerable significance. It marks the beginning of a new period—a period of small economies, thrift and "hard pan." Conditions are changing, and we cannot afford to be lavish and extrava-

gant, as in former days. Even in the far West the five-cent piece is no longer the lowest coin in circulation.

The high cost of living, the new immigration, the three-cent street car fare, the one-cent daily newspapers, are among the factors named in explaining the bill. The Secretary of the Treasury, Mr. MacVeagh, distinctly favored even the half-cent coin, on the frank ground that "it is desirable that the public shall have the use of as many denominations as are needed to serve best its convenience." People who come to us from Germany, Italy, Russia, and Austria think in terms of very small coins, and expect small change. Such change, it is thought, will have a psychological effect on others in encouraging saving. Aside from this, many things for which one pays thirteen cents or "two for a quarter," would sell for twelve and one-half cents were there a half-cent coin available.

All these facts are to be credited with some weight. The general fact, however, is that above mentioned, that even Americans must now think seriously of the question of economy in their daily purchases, of economy in the kitchen and in incidental personal expenditures. The shoe is pinching; wages and salaries are rising, but not at the rate prices of necessities are rising, and not without strikes, friction, unrest. Americans must think seriously of co-operative buying, of co-operative marketing and selling, of the various European devices, great and petty, which old-world conditions of living long ago forced on the populations of the continental countries and even of England.



• "The New Immigrants" Again

In the last decade the subject of immigration—or further restriction of it—has repeatedly claimed attention. Many writers have from time to time pointed with alarm to the change in the sources and character of our immigration. It is no longer Britain, Germany, Scandinavia that

supply the bulk of the newcomers; were that the case, it is openly said or at least plainly hinted at; all would be well, and there would be slight need of rigorous measures of exclusion or regulation. But our immigrants are now mostly inferior stock from the South and East of Europe. We get chiefly Italians, Greeks, Hungarians, Austrians, Russians, Jews, Poles. Many of these are illiterate or incapable, or both, and many are vicious. Hence the flood must be checked, or our standards of living, thinking and acting will decline and suffer.

There are those who regard this attitude as "Know-Nothingism" and bigotry, and who say that when Irish and German immigration was heavy alarmist talk was heard about the character of the human stream. Much of the hue and cry, we are told, is insincere and ignorant, for the new immigrants are as good material as the old, and our schools and institutions will assimilate them as they did their predecessors. Is corruption confined to "foreign" voters? What of the Ohio and Illinois bribery scandals and wholesale frauds?

This controversy rages now and will be revived more than once. There is room for honest difference of opinion as to the need of further restriction of any kind of immigration. Denunciation of races and nationalities, however, is generally inspired by prejudice and provincialism, and legislators cannot permit themselves to be influenced by it. The real questions are these: Have we too many unemployed laborers, especially of the unskilled classes? Are wages being lowered by immigration? Are conditions of work less healthy and normal than they would be were immigration lighter? Have we as much room for newcomers as we formerly had? Has the time come to call a halt? If so, what form of restriction, what test, shall we adopt? Shall we exclude illiterates in order to reduce the volume? Shall we prohibit all immigration for a period of years? Or shall we keep the gates open and do more along the lines of

better distribution of immigrants, of job-finding and assimilation?

Leaving these questions for further discussion, we may give one or two tables, based on census data, illustrating the "changes" above spoken of—the rise of this and the fall of the other immigrant tide, the gains and losses by various foreign elements, in the decade 1900-1910:

For New York City the figures are:

Country	1910	1900	Increases
Total foreign-born white.....	1,927,713	1,260,918	666,795
Austria	193,203	90,476	102,727
England	78,119	68,721	9,398
Hungary	73,336	31,516	41,820
Russian	483,580	180,428	303,152
Scotland	23,098	19,827	3,271
Italy	340,524	145,429	195,095
Decreases			
Ireland	252,528	275,073	22,545
Germany	279,242	324,198	44,956

For Chicago the following table has been worked out:

Country of birth	Number		Per cent of city's pop.	
	1910	1900	1910	1900
Austria	133,201	57,676	6.0	3.4
Canada	30,865	34,476	1.4	2.0
England	27,890	29,286	1.3	1.7
Germany	181,987	203,728	8.3	12.0
Holland	9,632	18,555	0.4	1.1
Hungary	27,496	4,946	1.3	0.3
Ireland	65,922	73,908	3.0	4.4
Italy	45,111	16,006	2.0	0.9
Norway	24,170	22,011	1.1	1.3
Russia	122,035	39,204	5.6	2.3
Sweden	63,035	48,831	2.9	2.9
All other foreign	49,873	36,793	2.3	2.1
All foreign born.....	781,217	585,420	35.7	34.4
All native born	1,404,066	1,113,155	64.3	65.6

The Pay of Ministers and Teachers

In a recent report Dr. Claxton, federal commissioner of education, shows that the average annual salary of the public school teacher in the United States is less than \$500. This average covers high school teachers. In eight states the average salary is less than \$300, and in two less than

\$250. The commissioner says in very mild and moderate language: "For salaries like these it is clearly impossible to hire the services of men and women of good native ability, and sufficient scholarship, training and experience to enable them to do satisfactory work."

What actually happens? The more capable and progressive teachers leave the public service. The average time of service, it seems, is about four years. The great majority of the teachers are young, inexperienced and poorly educated; 50 per cent of them are under the age of twenty. In the country schools, especially, very young women, graduates of high schools, do the teaching, and they escape as soon as they can—generally by marrying.

It is true, no doubt, that the low pay is largely due to the fact that so many of them are young girls who expect to marry and do marry, and to the fact that the training for country teaching, and even for teaching in many town and city schools is short and superficial. But there is the other side of the picture. The low pay becomes a cause of poor training, indifference, discontent and determination to find some more remunerative calling. And since Americans are enthusiastic over and proud of their educational ideas and practice, it seems strange that we should underpay and "sweat" our teachers. Perhaps one explanation is that enormous aggregates are already being appropriated for public education and that we "cannot afford" to pay higher salaries. If so, the question is whether the scores of millions expended annually are economically and intelligently used. Is there waste? Is there maladjustment? Can money be saved in some directions and put into the teachers' wage fund? Certain it is that the teachers must get more pay and that the average country or small town school needs higher standards.

Several bishops in Chicago, New York, and elsewhere have revived the question of the small pay of ministers of the gospel. The average salary is only \$700, not a "living

wage" in these days. Consecration is properly required of the man whose free choice is the ministry, and it would be a mistake to attract, by large salaries, insincere and shallow men into the church. But it is one thing to advocate plain living and high thinking for ministers, and another to pay them starvation salaries, or salaries which preclude a decent, dignified, reasonably comfortable standard of living. A Chicago bishop suggests a minimum of \$1,000 for single men and \$1,200 for married men in the ministry. Other clergymen think these amounts insufficient and would add \$500 to the specified minima. Here there is room for argument, but, as in the case of the teachers, the inconsistency and injustice involved in present ministers' salaries are glaring. There may be too many churches in small communities and too many divided and doubtful activities. Economy and scientific management in the church would begin by fixing a living and respectable salary for the ministers.



The Elimination of "Phossy Jaw"

At last, after a long campaign, Congress has passed the bill to prohibit, or render impossible, the use of white or poisonous phosphorus in the manufacture of matches. There is a harmless form of phosphorus that has been used in the old world and which the Diamond Match Company had the right of exclusive use. But that company was induced to waive its patent monopoly and to empower its competitors to use that product. Only two difficulties remained—the cheapness of the poisonous phosphorus, and the impossibility of securing agreement among manufacturers. Legislation became necessary, but Congress found insuperable difficulties in the way of direct prohibition. The states might have passed statutes prohibiting the manufacture of matches causing "phossy jaw"—or a terrible and disfiguring disease of the jaw bone—but states are slow to act and there are too many of them in the Union to admit of concerted uniform legislation.

The solution was found in a prohibitive internal-revenue tax on the white phosphorus or "strike anywhere" match—the tax being two cents on the hundred. This drives the match in question out of existence. The tax was attacked by some conservative senators as unconstitutional, as a deliberate abuse of the taxing power for purposes foreign to revenue. Many recognized that there was truth in the criticisms, but argued that in a matter so urgent and essential the irregular use of the taxing power might be overlooked. This view prevailed—fortunately. Phossy jaw has long since been banished from Europe, and it would have been a disgrace to the United States had technical constitutional points and niceties "protected" it here for an indefinite number of years or decades.

Victims of "phossy jaw" had to be brought to Washington and produced before congressional committees to overcome indifference or flippancy in some quarters. The press was on the side of the bill and dealt severely with the quibbling legislators. The enactment of the bill must largely be attributed to the influence of the press and of the national committee for the study and promotion of labor legislation.



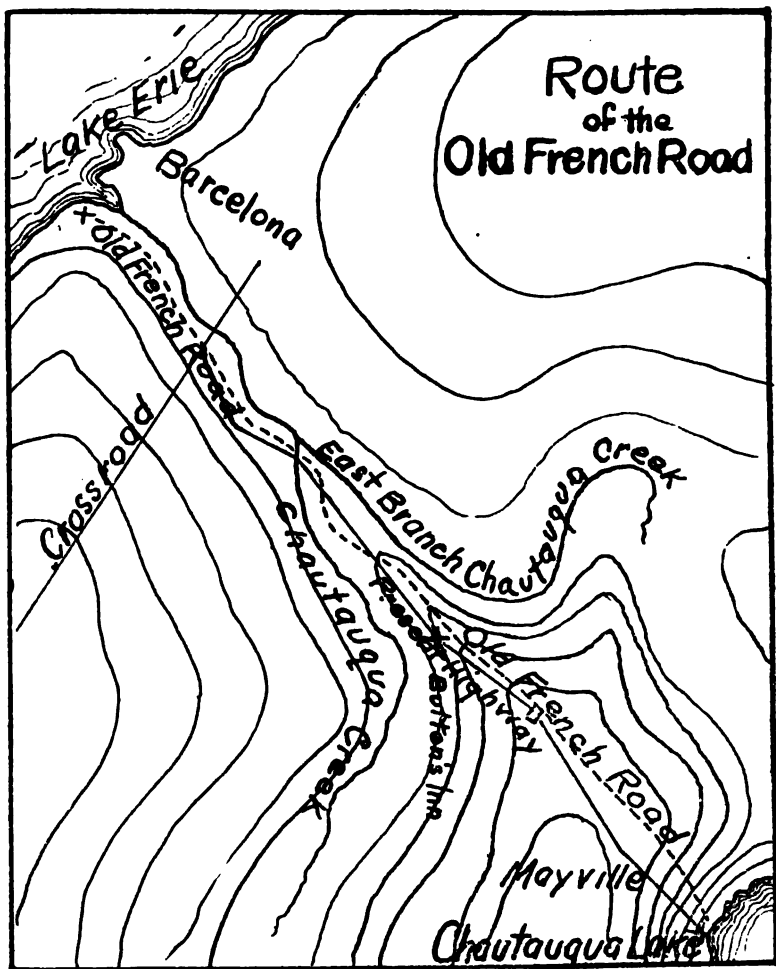
The Old French Road

By Obed Edson

Historian. Author of "The Eries," "The Fish that Gave Us the Name Chautauqua," "Pioneers of Chautauqua Lake," "Chautauqua Lake in the Revolution," in previous issues of THE CHAUTAUQUAN Magazine.

AS LATE as the year 1800, an unbroken forest spread over Chautauqua County. No traveled way led through it, except such as had been made by the moccasined foot of the Indian; but deep in the woods, not far from the village of Barcelona, began the traces of a roadway that had been made by white men long before. It extended southerly on the west side of Chautauqua Creek, passed through the present site of the village of Westfield, over the hills near where once was Button's Inn, and terminated at Chautauqua Lake, within the present limits of the village of Mayville. When the first settlers came, this road was plainly marked; here and there was an ancient dugway, or the relics of an old causeway. A straggling line of second growth trees that grew where the underwood had been cut away, and a narrow strip of sky seen between the tree tops, marked the course of this old road. Long had it been given over to the deer and rabbit as a runway, where the wild turkey stalked unmolested, and the partridge led her young in safety.

To explorers, and early settlers, it was known as the Old French Road. So Judge William Peacock called it. Judge Peacock was in his early life a surveyor of the Holland Land Company, and for many years during the early settlement of Chautauqua County its agent and superintendent for the sale of its lands there. He of all persons had the best knowledge of its early history and geography. In 1872, when his mind was clear and his health better than usual, at his dwelling house in Mayville in the presence of his friend Judge Osborn, he gave the writer of this article



the following account of his first journey to Chautauqua Lake.

JUDGE PEACOCK'S STATEMENT

"I first saw the Old French Portage Road in 1799. I was then a young man, and wanted to see the country. I came to Buffalo. A Seneca Indian ferried me over Buffalo Creek. I hired this Indian to go with me. He could talk a little English and I could talk a little in the Seneca tongue. He went on foot and I rode on horseback. He was a very good Indian. We went from Buffalo to the site of Westfield; this was in the month of July, 1799. There was nothing but an Indian path from Buffalo to Westfield. This path crossed the creek at Westfield, a little below the bridge. We took this Indian path to the Old French Road.

"The Old French Road commenced on the west side of the Chautauqua Creek, at its mouth opposite Barcelona. At this end of the Old French Road, a stone mason work was erected, and laid in mud or mortar. It was three or four feet high, circular, three or four feet across, with a circular hole in the top for a kettle; there was no kettle there; a fire could be built in this mason work. It was built evidently for cooking purposes. I, and the Indian, followed the Old Portage Road from the mouth of Chautauqua Creek, to Chautauqua Lake. From the mouth of Chautauqua Creek, it passed up on the west side of the creek, about three miles to where the road to Mayville from Westfield now crosses the creek. Here I saw dugways upon both sides of the creek. It then meandered along over bad ground to the dividing ridge; then turned to the right to the Chautauqua Creek and then to the left, to this side of the Mountain House (Button's Inn), where we came to an old log causeway, over a bad piece of the ground, about a mile this side of the Mountain House. The present road is pretty much over this old log causeway. The Old Portage Road then kept on over bayous and swamps, although no other causeway had been built over these places, bearing a little to the east of the present road. Here in Mayville the road passed about seventy rods easterly from my dwelling house and so on easterly to Main Street through Mayville, terminating at the foot of Main Street. At the termination of the road at Chautauqua Lake, there was another pile of stone erected for cooking purposes, precisely like that at the mouth of Chautauqua Creek, and of the same kind of stone. No trees that I saw had been cut upon the Portage Road except at this causeway. Underbrush had been cut some. The road had not been cut out very extensively. It appeared as if wagons and cannon had passed over it. Work had been expended in making these small dugways above mentioned about three miles from Barcelona."

Judge Peacock was the first pioneer to describe this road. Without records to advise him, he ascribed its construction to the French. The road itself told him its story. Its appearance indicated that it was the work of white men;

too ancient to have been that of the English, or of the pioneers of the county. More than a century before the journey of Judge Peacock, the French had established posts and trading places around the Great Lakes. They had long been accustomed to visit western New York and Pennsylvania, had explored the streams and journeyed upon the Indian trails there, and had left many evidences of their early presence: beads of glass, French axes and other iron implements. At an early day, not far from the shore of Chautauqua Lake, a settler discovered an ancient musket with a rusty barrel and a rotten stock. In a mound, not far away were found two long steel knives, one bearing the stamp "*Sabatier Rue St Honore 31*" and the figure of a hand partly encircled by a legend, indistinct from rust.*

JAMES MCMAHAN

First, and most prominent among the early settlers of the county, and of the regions of the Old French Road was James McMahan. In 1793, but forty years after its construction, he was a surveyor in the forests of Northwestern Pennsylvania. While so engaged, he did not see the face of a white man, except those of his own party. One of his chain bearers was killed and scalped by the Indians, on the bank of the Brokenstraw. In 1795, he traversed the wilderness of Chautauqua County; and in 1802, he built a log house, and began its first permanent settlement. That same year, near by, and on his land, the McHenry log tavern was built. It was located where the French road was crossed by the broad and well worn Indian trail, once used by the Eries. The crossing of these two old ways, gave the place the name "Cross Roads." The locality is now within the limits of the village of Westfield. Dr. Horace C. Taylor, nine years president

*The first notice that we have of the oil springs, is contained in a letter written by the French Franciscan Missionary *Joseph de la Rache d'Allion*, in 1629. He gives the Indian name of the place which he explains to mean, "There is plenty here." In view of the vast wealth that has been extracted from the earth in this region, the name would seem to have been prophetic. His letter was printed in Sagard's "*Histoire du Canada*," Peter Kalm, in his "Travels in North America," published in 1772, refers to the oil springs, and on a map in his book, their exact location is given.

of the Chautauqua County Historical Society, was personally acquainted with McMahan, and gave him as authority that the road was the work of the French.

COL. WILLIAM BELL'S STATEMENT

Arthur Bell and his son Colonel William Bell, were among the very earliest and most intelligent of the settlers in the vicinity of this French road. They came to the Cross Roads in 1802. Colonel William Bell, March 29, 1872, wrote Hon. E. T. Foot as follows:

"In answer to your letter, inquiring about the route of the Old French Road from Lake Erie to Chautauqua, I will say In 1802, there were the remains of a stone chimney standing near the shore of Lake Erie, a little west of the mouth of Chautauqua Creek, that was said to have been built by the French. A road was cut out from that point on Lake Erie, crossing the present Erie road near the old McHenry tavern, where the historical monument now stands, and crossing the west branch of Chautauqua Creek, about one hundred rods above where the woolen factory of Lester Stone now stands, and from there, to a point near the former residence of Gervis Foot, or late residence of Mrs. Rumsey, and from there to Chautauqua Lake, on, or near the line of the present traveled road. I remember very well when I was quite a young lad, of driving a team to draw salt* over this Old French Road from Lake Erie to Chautauqua Lake; from the appearance of the road, it must have been cut out a good many years before I passed over it."

Limited space precludes further pioneer evidence of the antiquity and authorship of this old roadway. Hon. E. T. Foot, the early historian of the county, after an investigation of the facts known in his time, gave to the French the credit of constructing it.** His was the belief of his contemporaries who were the early settlers of the county, and who

*In 1796, salt was first transported from the salt springs of Onondaga, New York, to Lake Erie, and along the southern shore to Presque Isle, now Erie; thence to Pittsburgh. As early as 1802, it was carried by the same route as far as the mouth of Chautauqua Creek; then over the Old French Road and a shorter branch of road constructed later parallel with it on the East side of the Chautauqua Creek, and thence down the river in Durham boats to Pittsburgh. Over these various routes, 4,000 or 5,000 barrels of salt, in some of the years previous to 1812, were taken to Pittsburgh and other southern markets. The last war with England brought an end to this commerce.

This old French road was also used in early years for the transportation of other merchandise and for some other purposes, and came to be called the Portage Road. The coming of the early pioneers and their families to the country was often made over this old highway, and was remembered as a notable event in their lives.

**See Young's History of Chautauqua County, pages 116-117; also 38-39.

may have based their opinions upon facts then known to them; the knowledge of which may have since been lost. James McMahan and others, who previously had been residents or sojourners in Northwestern Pennsylvania, probably knew white men and Indians acquainted with, or participants in the construction of the road, and thus gained some knowledge of its history. Later researches and documents since made public, leave no doubt as to who were its builders, or of the date and occasion of its construction, and incidentally reveal facts that are not merely of local interest, but of general historic value.

FRENCH AND ENGLISH CLAIMS TO THE MISSISSIPPI VALLEY

The English had long claimed all the continent westward to the Pacific, by virtue of voyages made along the Atlantic coast, more than two centuries before the building of this road; although only a narrow strip of the East side of the continent had been colonized by them. The French had also long before made voyages of discovery to North America, had early explored the valley of the Mississippi, and at the suggestion of LaSalle they had established numerous military and trading posts, extending from the frontiers of Canada to New Orleans, and accordingly claimed the right to that great valley. Neither the French nor the English paid the least respect to the rights of the Indians, although they were its original occupants, had made their homes there, and had hunted the deer and the elk in its forests and the buffalo on its plains, long before the white man had even discovered the continent.

Not however until 1749, did the French attempt to define by an official act, the eastern limit of their claim to the Mississippi Valley. This was made when Captain Bienville de Celoron, and his command, that year entered that great valley, at the head of Chautauqua Lake; passed over its waters and outlet and descended the Allegany and Ohio rivers, first burying a leaden plate, in token of their

right at Warren, Pennsylvania. This voyage of de Celoron was the first of a series of events that soon followed and that immediately led to the French and Indian war, which occurred in the reign of George the Second of England. The first inimical act of the French may be said to have occurred when de Celoron embarked his force at the head of Chautauqua Lake but a few miles from the present site of Chautauqua Institution, and there first made an entrance into the valley of the Mississippi.

To further establish the claim of the French, Duquesne, the Governor of Canada, in the spring of 1753, three years after de Celoron landed at Barcelona, dispatched a force for the first time to occupy and build necessary forts in the valley of the Allegany. Of this armament, Parkman says: "The vanguard of the expedition sent by Duquesne to occupy the Ohio, landed at Presque Isle, where Erie now stands. This route to the Ohio, far better than that which Celoron followed, was a *new discovery* to the French." Parkman omits to mention that the vanguard of this expedition, while on its way, landed at Barcelona; and there commenced the construction of a fort, which work was soon abandoned and later, the same year, the French cut out a primitive road from that place to the head of Chautauqua Lake; used afterwards to some extent in their early expeditions down the Allegany. He perhaps did not regard these facts as essential to so comprehensive a history of the Old French and Indian war as his was to be. It is the purpose of this article to supply this missing history.

DUQUESNE'S LETTER TO M. DE ROUVILLE

The authority for Parkman's statement, that the route by Presque Isle *was a new discovery*, is contained in a letter from Duquesne to the French Minister of Marine and Colonies, M. de Rouville of Paris, dated August 20, 1753, written after the expedition had reached Presque Isle. The letter begins as follows:

*"My Lord, I have the honor to inform you that I have been obliged to alter the arrangement I had made, whereof I rendered an account last fall. You will see my Lord, by the extract of the journal hereto annexed, the reasons which compelled me to reduce to almost one half the vanguard, that I informed you consisted of 400 men, and those that determined me to prefer landing the troops at the harbor of Presque Isle on Lake Erie, which I very fortunately discovered instead of Chataconit (Chautauqua Creek) where I informed you I would begin my posts. This discovery is much more propitious, as it is a harbor which the largest barks can enter loaded and be in perfect safety."**

It is evident by this extract from his letter that Duquesne had at first regarded the carrying place between the mouth of the Chautauqua Creek in Chautauqua County, New York, which he called Chataconit, and the head of Chautauqua Lake, as the only practical route and carrying place between Lake Erie and the Ohio. The Indians of Canada had used it for time immemorial, in communicating with the Indians of the Iroquois nations. The French traders and explorers had also used it in passing from Lake Erie to the waters of the Alleghany; but he chiefly so regarded it, because de Celoron and his command had used it three years before, on his mission to the Valley of the Mississippi. Duquesne undoubtedly at first believed it to be the only feasible route, and altered his plan after the army he had sent was long on its way and had arrived at the mouth of the Chautauqua Creek.

STEPHEN COFFEN'S DEPOSITION

The reasons for the change made in Duquesne's plans, by which it was decided to land, and build a fort at Presque Isle, instead of Chataconit; what occurred at the time and afterwards, are told apparently truthfully, by Stephen Coffen. Coffen was taken prisoner by the French and Indians in 1747, at Minas, in Nova Scotia, and detained in Lower Canada until January, 1752; when he was allowed to join the French in their western expedition to the Ohio. On his return with the French forces to Canada, in the fall

*For Duquesne's letter in full, see Vol. 10, Colonial Documents of New York, and Young's History of Chautauqua County, New York, page 41.



Barcelona Harbor and Fishing Village on Lake Erie, formerly the Point of Landing for the Chautauqua Portage—the Old French Road



**Mouth of Chautauqua Creek, looking out to Lake Erie. Terminus
of the Old French Road**



**Foot of Erie Street, Mayville, looking toward Chautauqua Lake.
Terminus of the Old French Road**



**"Button's Inn," on the Old French Road
Scene of Judge Tourgee's Famous Chautauqua County Romance
of the same name**



Present Site of Button's Inn



Indian Trail in the Hills of the Chautauqua-Lake Erie Divide

of 1753, their troops became fatigued from rowing all night upon Lake Ontario, and were landed within a mile from the mouth of the Oswego for breakfast, when Coffen, and a Frenchman escaped to the English fort at Oswego. Coffen gave an account of the occurrences of this expedition, in an affidavit dated January 10, 1754, made before Sir William Johnson, in which he stated that the French detachment to which he was attached, consisted of three hundred men, commanded by M. Babeer, as the name was written. The detachment set off from Fort Niagara, as the deposition then continues:

"by water, being April, and arrived at Chadakoin (the mouth of Chautauqua Creek), on Lake Erie, where they were ordered to fell timber, and prepare it for building a fort there, according to the Governor's instructions,* but M. Morang (Marin) coming up with 500 men and 20 Indians, put a stop to the erecting of a fort at that place, by reason of his not liking the situation; and the river of the Chadakoin being too shallow to carry any craft with provisions, etc., to Belle River.

"The deponent says there arose a warm debate between Messrs. Babeer and Morang thereon: he first insisted on building a fort there, agreeable to his instructions, otherwise on Morang's giving him an instrument in writing, to satisfy him on that point, which he did, and then ordered M. Mercier; who was both commissary and engineer, to go along said lake, and look for a good situation, which he found and returned in three days, it being fifteen leagues to the S.W. of Chadakoin; they were all ordered to repair thither; when they arrived there were about 20 Indians fishing in the lake, who immediately quit it on seeing the French; they fell to work and built a square fort of Chestnut logs, squared and lapped over each other to the height of fifteen feet. It was about 120 feet square; a log house in each square; a gate to the southward, and another to the northward; not one port hole cut in any part of it. When finished, they called it Fort la Briske Isle, (now Erie, Pa.)."

The deposition then gave an account of the disaffection of the Indians towards the French, on account of Morang's dogged behavior and ill usage of them, and of their abandonment of them, and also an account of the cutting out of a

*Captain Benjamin Stoddart, May 15, 1753, wrote to Sir William Johnson from Oswego, informing him that thirty-odd French canoes passed there the day before: part of an army going to Belle River, to make good their claim there, and that a Frenchman, also on his way to Cajecka, said among other things, that it was common report in Canada, that this army was to build forts, one at Ka-a-no-tio-yo-ro, a carrying place, and another at Diantarogo. Lieutenant Hitchen Holland, the same day, wrote to Gov. Clinton nearly to the same effect.

wagon road from Presque Isle to La Boeuf (now Waterford, Pa.), and a substantially correct account of other events that followed during the remainder of the summer of 1753.*

The deposition continues:

"The deponent further saith, that about eight days before he left fort Le Brisque Isle, Chev Le Crake arrived express from Canada, in a birch canoe worked by ten men, with orders (as deponent afterwards heard), from Le Cain to Morang, to make all preparation possible against the spring of the year, to build two forts at Chadakoin; one of them by Lake Erie, the other at the end of the carrying places at Lake Chadakoin, which carrying place is fifteen miles from one lake to the other.

"M. Morang ordered all the party to return to Canada for the winter season, except three hundred men which he kept to garrison both forts (those in Pennsylvania), and prepare materials against the spring, for the building of other forts.

"The deponent further saith, that on the 28th of October last, he set off for Canada, under the command of Capt. Deman, who had the command of 22 battoes with 20 men in each battoe; the remainder being 700 men followed in a few days, the 20th, arrived at Chadakoin where they staid four days, during which time, M. Pean with 200 men, cut a wagon road over the carrying place from Lake Erie to Lake Chadakoin, being fifteen miles, viewed the situation which proved to their liking, so set off Nov. 3, for Niagara where we arrived the 6th.

"The deponent further saith, that besides the 300 men, with which he went up under command of M. Babeer, and the 500 men Morang brought up afterwards, there came at different times, with stores, 700 more, which made in all 1,500 men, 300 of which remained to garrison the two forts; 50 at Niagara, the rest all returned to Canada, and talked of going up again this winter, so as to be there beginning of April."

We have given of Coffen's deposition only so much as strictly relates to the subject of our inquiry. For the full text of his deposition, see 6th Vol. of New York, Colonial Documents, pages 835, 836, 837. Also Edson's History of Chautauqua County, 1894, pages 90 to 93 inclusive. It would seem by this deposition that Coffen was present at Chadakoin when the road was cut out, and had personal knowledge of its construction.**

*An English spelling of French names was often attempted in letters and writings by the English. Parkman says that, "Marin, commander of the expedition, a gruff, choleric old man of sixty-three, but full of force and capacity, spared himself so little, that he was struck down by dysentery. He refused to be sent home to Montreal and was before long in a dying state." Vol. I, Montcalm and Wolfe, page 129.

**Michel Jean Hugues Pean, who had charge of the construction of the

The unsupported statement of an individual may be insufficient of itself to establish an historical fact; but when made by one who had opportunity to know and no motive to misrepresent, reasonable, coherent, consistent with itself and with other established facts, especially those that were unknown at the time to the person making the statement, it carries conviction of intrinsic truth. The truthfulness of Coffen's affidavit was confirmed, however, by other evidence recognized as sufficient by competent judges. Lieutenant Holland who commanded at Oswego, wrote to Lieutenant Gov. De Lancey, November 8, 1753, that:

"the greatest part of the French army that went up this summer to Ohio, from whom deserted two men and put themselves under my protection (and whom I now send down), the one, an Englishman from whom we learn that the French have been incapable of accomplishing their designs on the Ohio, by means of Indians, but threaten a second trial next year, they also inform us that the army had been very sickly and great numbers died with scurvy." See 6th Vol. New York Colonial Documents, page 825.

In a letter written by Lieutenant Governor De Lancey to the Lords of Trade, dated at New York, April 22, 1754; and found in the 6th Vol. New York Colonial Documents, at pages 833 and 834, he writes:

"The intelligence I sent your Lordship, from the officer at Oswego, was given by Stephen Coffen, the man whom Col. Johnson found working in the Mohawk Country, whose deposition he took, a copy of which I enclose. Whether his fears of the French, while at Oswego, made him conceal the truth, or whether the officer at Oswego was negligent in his examination, I know not; *but the truth of his deposition is fully confirmed by intelligence we have received several ways*; it was brought and delivered to me by Col. Johnson,

Old French Road, was a native of Canada; his father had been adjutant or town major of Quebec; a situation to which the son succeeded on the arrival of M. de Jonquiere. His wife was young, spiritual, mild and obliging; and her conversation amusing; she succeeded in obtaining considerable influence over the intendant, M. Bigot, who went regularly to spend his evenings with her. She became at length the channel through which the public patronage flowed. Pean in a short time saw himself worth 50,000 crowns. Bigot, the Intendant, requiring a large supply of wheat, gave Bigot the contract and even advanced him money from the treasury, with which the wheat was bought. The Intendant next issued an ordinance fixing the price of wheat much higher than Pean purchased it. The latter, delivered it to the government at the price fixed in the ordinance, whereby he realized an immense profit; obtained a seignior and became wealthy. See collections of Quebec Literary and Historical Society (1838), page 68.

He was afterwards created a Knight of St. Louis. 1 Smith's Canada, page 221. Of Pean, Parkman says: "His private character there is little good to be said, but whose conduct as an officer was such, that Duquesne calls him a prodigy of talents, resources and zeal." 1 Vol. Montcalm and Wolfe, page 129.

the 18th of February last. I took care to have copies immediately sent to the Governor of Pennsylvania, Maryland and Virginia."

Coffen's affidavit was regarded at the time of great importance and materially affected the actions of the English.

The "intelligence" referred to in Lieut. Gov. De Lancey's letter to the Lords of Trade, as having been received in several ways, and that "fully confirmed" Coffen's affidavit, was probably partly furnished by a scouting party sent out in April, 1753, by Lieutenant Hitchen Holland, who commanded the English post at Oswego, on Lake Ontario, and is reported in the remarkable narrative of Samuel Shattuck.

SAMUEL SHATTUCK'S NARRATIVE

Shattuck was born in Deerfield, Franklin County, Massachusetts, September 18, 1741. He left his home in the company of some colonial officers when a mere lad. We next find him in the service of the English post at Fort Oswego, assigned to some duty, probably connected with the officers' quarters, suitable to his youthful years. In 1823, he emigrated with the family of his son, from near Toronto, Canada, where he was then residing, to the town of Portland, Chautauqua County. His grandson, Isaac Shattuck, then about fourteen years of age, came to Portland with the family. Dr. Horace C. Taylor, before mentioned, was his neighbor while he resided in Portland, and learned from him the incidents in the life of his grandfather Samuel Shattuck. Dr. Taylor, in a pamphlet entitled the "Old Portage Road," states that Isaac Shattuck was a man of unquestioned integrity, as was his grandfather Samuel Shattuck, who was also a man of intelligence and honor. The substance of Samuel Shattuck's story is as follows:

When a mere lad, he accompanied an officer and five men, detailed by Lieutenant Hitchen Holland, in the month of April, 1753, to watch the French while they were engaged in this expedition. Shattuck and his party traversed the wilderness from Oswego to a point on Lake Erie, a

few miles from the Cattaraugus Creek, and soon after that, had the good fortune to witness the French flotilla bearing the forces of Babear, (as it was written in Coffen's deposition), on their way westward. Lake Erie was then a sailless waste of waters, bordered on every side by a dense primeval forest. The scene, as witnessed from the depths of this great western wilderness, on that April afternoon, is described as beautiful and animated, as the fleet of barges and canoes rowed rapidly up the lake.

This scouting party continued to watch the French from the depths of the woods in Chautauqua County. They encamped on the banks of a stream, that Shattuck afterwards recognized to be the Canadaway, and the place of encampment in the forest, to have been a few miles west of Dunkirk. The next day, after some narrow escapes from the Indian allies of the French that were scattered through the woods, Shattuck and his party reached the Chautauqua Creek, where they discovered the French had landed, and were felling trees on its west side. Soon they saw a larger force of French arrive; undoubtedly the same that was commanded by Marin, who put a stop to the work, and embarked the whole force, and moved westward. For four months, the scouting party hovered near the French, cautiously watching them, while they were building forts at Erie, and on French Creek. The English party was all of this time obliged to conduct operations with the utmost caution, on account of the Indians skulking about the woods. Their escape from discovery and capture, was due to the experience of their leader, an old leather stocking and Indian fighter from Onondaga. They made use of the dark coverts of the forest for concealment while not watching the foe, and at no time used their firearms, but depended upon bows and arrows, traps and snares, to secure game for food.

In September, they returned to Oswego, and made a report of their operations. They were sent back to further

watch the proceedings of the French. This time, their course while in Chautauqua County, led along the crest of the ridge of highlands south of Lake Erie, where they could keep the lake in sight, and be free from danger from Indian scouting parties. When they arrived at Chautauqua Creek, near the south borders of the village of Westfield, they suddenly came upon the French engaged in rolling logs into the bottom of a deep gulf, and digging into the steep sides of the ravine for a road. The scouting party watched the completion of the road, which extended from Lake Erie to Chautauqua Lake. They witnessed also the embarkation of the French on Lake Erie on their return to Canada. This English scouting party then returned to Oswego.

Samuel Shattuck served afterwards, as an American soldier in the war of the Revolution. It is interesting to know that Chautauqua County was once the scene of such frontier events, and that an actual participant in them, at the time when the county was an unbroken wilderness, should seventy years later return with his kinsmen to the scene of his early experience in Indian warfare, and there, in a peaceful and settled neighborhood, in the midst of quiet surroundings, spend the closing years of his life. Shattuck died in 1827, and was buried in Evergreen Cemetery, in the town of Portland, Chautauqua County, New York.

Dr. Horace C. Taylor often listened to the recital of the incidents of his life, as told by his grandson, and other members of the family. Knowing them as he did, he had not the least doubt of the truth of his story. Neither Samuel Shattuck, nor his son Isaac nor Dr. Taylor, then had knowledge of Coffen's affidavit.

During the spring and summer of 1753, the French constructed a fort at Presque Isle, and cut a road through the woods to La Boeuf, now Waterford, Pennsylvania, where they had begun a fort. They had also planned another fort,

at the junction of French Creek and the Allegany, from whence the French officer Pean was to descend to the Ohio, with a strong force to coerce or influence the wavering Indians to join them against the English. The fort was not built, and Pean did not descend the river; for disease and death had invaded the ranks of the French, and Marin, their able commander, was so broken in health that he and the main body of the French were compelled late in the fall of 1753 to reutrn for winter quarters to Canada, leaving only three hundred men to garrison Presque Isle and La Boeuf with Legardeur de Saint Pierre, an accomplished French officer, in command.

GEORGE WASHINGTON

Dinwiddie, governor of Virginia, having learned through Indians and traders, of the invasion by the French, promptly the same fall despatched George Washington, then but twenty-one years of age, to demand of their commander on the Ohio, "his reasons for invading the British Dominions while a solid peace subsisted." While on his way, Washington and his companions, camped on the bank of the Allegany where Pittsburgh now stands. He then noted the importance of the place as a site for a fortress and a city. Washington continued his journey and delivered his message to Saint Pierre, who courteously received him, but refused to discuss the question of the right of the French to occupy and build forts on the Ohio, declaring that he was there under the orders of his general, and that he should obey them. The interview occupied some three days. It took place, and Washington's important errand was performed, in December, 1753, at La Boeuf, in the forest of Western Pennsylvania, about twelve miles southwesterly from the town of French Creek in Chautauqua County; some thirty miles from the site of Chautauqua Institution; and about the same distance from the termination of this French Road at Chautauqua Lake.

THE OLD FRENCH ROAD

Marin, on his return to winter quarters in Canada, late in the fall of 1753, it is believed, detailed from his wearied army a force under the command of Pean, which cut out the road from Barcelona to Chautauqua Lake—the last act of the French in the Campaign of 1753. The construction of this road must have been with a definite purpose, and with an expectation of its immediate use; which would occur on the return of the army to the Allegany from Canada the following spring. This work was performed at nearly the same time that Washington was sent out on his long journey to carry Governor Dinwiddie's protest against acts of this kind by the French.

A difference of opinion undoubtedly existed among the French officers as to which was the better route to the Ohio country; that by the way of Presque Isle, with the hard row of twenty-five miles from Barcelona over the sometimes tempestuous waters of Lake Erie, in the canoes and frail boats of those days, and then over the long portage between Presque Isle and La Boeuf, and finally to the Allegany, by way of the scanty waters of French Creek; or the route that led by the way of Chataconit, where after the steep ascent of the hills to reach Mayville, it is over waters that flow in the direction their armaments would pursue in reaching their usual destination.

The fact that the streams flowing into the Allegany from Chautauqua Lake in summer and in the dry seasons were low and often difficult of navigation, as shown by the experience of de Celoron in his voyage to the Mississippi Valley five years before, rendered this route at such times quite difficult. But in the spring and in wet seasons when the waters were abundant they were sometimes used by the French and Indians. As the forests then preserved the waters from evaporation, less promising portages between Lake Erie and the Allegany were sometimes in use in wet

periods. A portage between the head waters of the Conewango and Cattaraugus Creeks was so used in former times.

POUCHOT

Pouchot, who was in command of the French at Fort Niagara when it was besieged and taken by the English in 1759, was familiar with the events and conditions in the western border. He wrote a history of the French and English war, in which he stated as follows:

"The river of Chatacoïn (Chautauqua Creek), is the first that communicates from Lake Erie to the Ohio; and it was by this that they (the French), went in early time, when they made a journey to that part. The navigation is always made in a canoe on account of the small amount of water in this river. It is only in fact when there is a freshet, that they can pass, and then with difficulty, which makes them prefer the navigation of the river Aux Boeuf, of which the entrepot is the fort of Presque Isle."—Pouchot's French and English Wars in North America, Vol. II, (Houghs' translation).

Sir William Johnson commanded the English at the siege of Fort Niagara, when it was surrendered by Pouchot. He had also a most extensive knowledge of the frontier. In 1761, eight years after the construction of the road in question, he made a voyage to Detroit to establish a treaty with the Ottawa Confederacy. The following is an extract from the journal of his returning voyage:

"Wednesday, October 1st, 1761. Embarked (at Presque Isle), at 7 o'clock, with wind strong ahead, continued so all the day, notwithstanding it improved all day, and got to *Jadaghque Creek and carrying place* which is a fine harbor, and encampment. *It is very dangerous from Presque Isle here*, being a prodigious steep rocky bank all the way, except two or three creeks and small beaches, where are very beautiful streams of water or springs, which tumble down the rocks. We came about forty miles this day. The fire was burning where Captain Cochran (the officer who commanded at Presque Isle), I suppose encamped last night. *Here the French had a baking place, and here they had meetings, and assembled the Indians, when first going to Ohio, and bought the place of them.*"

The baking places were undoubtedly the same referred to by Peacock and Bell in their narratives which heretofore have been mentioned.*

In the *Chautauqua Eagle* of August 3, 1819, a newspaper published in Mayville, Chautauqua County, it is

*See Kitchin's map; a copy of which appears in the June, 1911, number of THE CHAUTAUQUAN.

stated that that year persons employed in improving the harbor of Barcelona discovered, about six feet below the surface of the water, timbers evidently framed together long before and built up in the form of a pier.

That this portage and Chautauqua Lake were used by the French after they cut out the road in the fall of 1753 there is further evidence. When the pioneers John West and Philo Hopson came in 1810 to settle near the head of Chautauqua Lake, on the east side of the Inlet not far from Hartfield, a fourth of a mile above its mouth there were many hemlock stumps old and moss-covered, that bore the marks of the ax. The bodies of the trees that had grown above them had been removed, but the decaying relics of their tops remained. It was believed that they had been used to make pirogues or canoes for some armament, French or English, long before. This, and the ancient clearing, discovered by the pioneers at the head of the Rapids at Jamestown, upon their first arrival there, may have been partly the work of the French engaged in some expedition during the French and Indian War, and later completed by the British, while preparing for the attack upon Pittsburgh in 1782, that ended in the burning of Hannastown in Pennsylvania, which has been fully told in the June, 1911, number of THE CHAUTAUQUAN.

GEN. WASHINGTON'S CORRESPONDENCE WITH GEN. IRVINE

In the year 1788, a long and interesting correspondence was had between General George Washington (who thirty-four years before had been a principal actor in the events we have chronicled), and General William Irvine, a distinguished officer of the Revolution, who was during its closing years in command of the American post at Pittsburgh, and who was most familiar with that region and events which had occurred there. Washington at that time was seeking information, whether direct and practical communication could be had between the waters of Lake Erie and the Ohio, by which furs and pelts could be transported from

the west to the east. In the course of this correspondence, distinct reference was made to this Old French Road, and to important events that happened there. In a letter of this correspondence bearing date January 27, 1788, Gen. Irvine wrote among other things as follows:

"The following account I had from a white man named Matthews, a Virginian who says that he was taken prisoner by the Indians at Kanawha, in 1777. He has lived with the Indians since that time. As far as I could judge he appeared to be well acquainted with this part of the country. I employed him as interpreter. He further stated that from the upper end of Jadaqua lake, is not more than nine miles *along the path or road to Lake Erie, and that there was formerly a wagon road between the two lakes.*

"The Indian related that he was about fourteen years old *when the French went to establish a post at Fort Pitt; that he accompanied an uncle who was a chief warrior on that occasion, who attended the French; that the head of Lake Jadaqua, was the spot where the detachment embarked, and they fell down to Fort Duquesne without obstruction in large canoes, with all the artillery stores and provisions, etc. He added, that French Creek was made the medium of communication afterwards; why he could not tell, but always wondered at it, as he expressed himself, knowing the other to be much better. The Seneca related many things to corroborate and convince me of its truth. . . . Both Matthews and the Seneca, desired to conduct me as further proof of their veracity, to the spot where, on the shore of Lake Jadaqua, lies one of the four pounders left by the French. Major Finley who has been in that country since I was, informed me that he had seen the gun.* Matthews was very desirous that I should explore that East fork of the Conewango, but my sickness prevented me. His account is that it is navigable about thirty miles up from the junction of the north and west branches to a swamp which is about half a mile wide; that on the north side of this swamp a large creek has its source called the Catteraqua (Cattaraugus), which falls into Lake Erie, forty miles from the foot of this lake; that he had several times been of parties who crossed over carrying their canoes across the swamps. He added that the Catteraque watered much of the finest country between Buffalo and Presque Isle.*"

COUTRECOEUR'S EXPEDITION OVER CHAUTAUQUA LAKE

The French, referred to in the letter written by Gen. Irvine, whom it is there stated "went first to establish a post at Fort Pitt," consisted of a force sent out from Canada early in the year following the fall in which this French road was built. This force was placed under Coutrecoeur,

*For the correspondence in full between Gen. Irvine and Gen. Washington, see Sparks' Washington Writings, Vol. IX, and Young's History of Chautauqua County, pages 54-60, inclusive.

a French officer who had previously commanded the garrison at Fort Niagara with credit, and had succeeded Marin in command of all the French. Coutrecoeur and his men set out from Quebec early in the year 1754, pressed forward to Barcelona, and were probably the first organized body of men to pass over this French Road. They first entered the territory in dispute, at the head of Chautauqua Lake, which five years before had been traversed by de Celoron and his command, but never previous to that time by any other considerable body of men.

With the opening of the spring of 1754, Coutrecoeur landed his fleet of batteaux and canoes upon the waters of this lonely lake. They were provided with artillery, army stores and provisions and manned with regular soldiers, Canadian Provincials and Indians in their paint and feathers. The April buds had not begun to swell; a leafless and sombre forest bordered every shore. Bent on their hostile mission, neither the gloomy woods nor the comely beauty of the lake was heeded by these motley crews. One hundred and fifty-eight years have passed since this warlike armada passed down the lake. No such strange or startling pageant has been witnessed from its shores, as the war cloud that swept by Fair Point that day. Coutrecoeur continued on his course through the narrows, over the lower lake and outlet, through the pine bordered gorge and turbulent rapids at Jamestown, and thence on, and down the Allegany to Venango, at the mouth of French Creek.

Governor Dinwiddie, at Washington's suggestion, had dispatched Captain Trent in February, 1754, over the mountains, to build a fort where Pittsburgh now stands, upon the spot that Washington had examined, on his way to La Boeuf, the fall before. Trent had begun the work, and left Ensign Ward with forty men to complete it, when Coutrecoeur swept down from Venango with the force that he had brought over the Chautauqua Lake, and compelled its surrender. The following is an extract from Major George

Washington's official report, to Gov. Hamilton of Pennsylvania, which gives the first official account of this important event.

"It is with the greatest concern, I acquaint you, that Wm. Ward, Ensign in Captain Trent's company, was compelled to surrender his small fort in the Forks of the Monongahelia to the French, on the 17th (of April), who fell down from Venango with a fleet of three hundred and sixty bateaux and canoes, with upwards of one thousand men, and eighteen pieces of artillery, which were planted against the fort, drew up their men and sent the inclosed summons to Wm. Ward, who having but an inconsiderable number of men, and no cannon to make a proper defense, was obliged to surrender; they suffered him to draw off his men, arms and working tools, and gave leave that he might retreat to the inhabitants."

This was the first hostile act committed in the French and Indian war by either of the great powers, and the date of Ensign Ward's surrender is recognized as the time when that famous contest began. Coutrecoeur continued in the command of the French until after Braddock's defeat, and was honored for his services with the cross of the order of St. Louis.

CAUSES AND RESULTS OF THE FRENCH AND INDIAN WAR

The first act of the French, by which they formally asserted their right to the valley of the Mississippi, was when de Celoron in 1749, embarked on Chautauqua Lake, where the waters of the continent first began to flow southward into the great river of that valley. This important event was followed in the fall of 1753 by the building of the French Road and in the spring of 1754, by Coutrecoeur's voyage over Chautauqua Lake in a hostile movement upon the incipient fort at the Forks of the Ohio. These events, and the building of a fort at La Boeuf kindled the spark that led to the Old French and Indian War. Although the contest was disastrous in its beginning to the British armies, it resulted in the fall of Quebec, and the loss to the French of all Canada, and the greater part of their possessions in America. The contest was soon extended to Europe, where it was waged on a grander scale, and was there known as the

"Seven Years War." France, Austria, Russia, Sweden and other European powers arrayed themselves against England and Prussia. The statesmanship of William Pitt, and the military genius of Frederick the Great, gave the victory to the latter nations. The battles of Minden and Quiberou Bay in 1759 were decisive of the contest. One of the later results of that great struggle was the creation of the German Empire. The Seven Years War extended even to Asia; the French and English contended for empire in India. The English finally gained the great victory of Plassey in 1757, over the Indian allies of the French, which began the Empire of England in the east.

While we cannot assert that the chief causes of these great events were the expedition of de Celoron, the building of this Old French Road, and the expedition of Coutrecoeur over Chautauqua Lake, they stand at the very beginning of a series of events that immediately preceded and led to these great results.



The Sea is One

By Mary A. Lathbury

In the great rock-gardens of the west,
Lying high upon the mountain breast,
Where the thermal waters rise and fall,
Rhythmic with earth-tide's mystic call,
Breathe the breath of waters toward the sun
Till the cloud below—above—are one.
There among the rocks a fountain springs
From a fissure, and forever brings
Treasure from the caverns,—silver,—gold,—
Powdered by earth's millstones huge and old;
Brings deposit from its ancient bed
Till the piled detritus cones have spread
Straight across the valley. It must be
That the waters ever seek the sea
Near or far, as ever flame of fire
Seeks the sun, the end of its desire.
So the waters flowing day by day
Build the bar, and shift their course away;
Now are falling westward,—now have gone
Down the eastern slope to meet the dawn.
Here and there a little pilgrim stream
Joins them, widening the silver seam
Through the cañon, calling up the grass
Till it springs to meet them as they pass
Through the valleys and the plains to find
Rivers broad and deep, and calm of mind.
These within their bosoms bear away
Farther from their fountains, day by day,
Farther each from each the twin-born streams
To the sea,—the heaven of their dreams.

Still the water-babies side by side
In their cradle on the Great Divide
Sift the sand, and build the bar of fate,
Part, and seem forever separate.

What of those divided long ago?
Can you follow where the waters flow?
Ah, the rapture when they meet the sea!
Strong of arm and deep of voice was he,
And he rocked upon his boundless breast
All the waters of the world to rest.
Fret of rock, and shoal, and bar no more
Reached the wide and restful deep-sea floor.
Each had found the All, and was content,
Though between them lay a continent.
Where an atoll lifted up its palms
One fair morning in the zone of calms
Came the little waters side by side
Tossed together by a friendly tide.
"O, my brother," cried the one, "are we
One again? And have we found the Sea?"
And the other answered, "Long ago,
Little brother," and they whispered low
Of their pilgrimage. Said one, "I knew
That the sea lay in the East, but you"—
"Eastward?—No! I found him in the West,
Where you must have found him"—"Children rest!"
Spake the ancient Atoll, "I am old.
O'er my rising reefs the Sea has rolled
Age on ages, and to you I say,
East and West have many a water-way,
But beneath the circuits of the sun
Round the restless world the Sea is one."

The Spirit of American Government

By The Editor

THE illuminating and timely book on "The Spirit of American Government" in the Chautauqua Course for the current American Year brought in a few letters of criticism, some of them written before the writers had finished the reading of the book. We were reminded of the experiences of the Chancellor in the very early days of the C. L. S. C., who carefully explained in the pages of THE CHAUTAUQUAN some of the difficulties in providing books precisely adapted to the needs of our peculiar reading constituency. To quote the Chancellor:

Old books may be behind the times, or, although acknowledged to be standards, may not be fully adapted to our readers. As for new books—every one knows how hard it is to secure them, and how easily a flippant criticism may destroy the confidence of the uninitiated in them. . . .

It is not to be expected that any book, especially any new book, will meet with universal approval. As for criticism—well, who knoweth the ways of critics with the new books! Did not Samuel Taylor Coleridge say of Burke's essay on "The Sublime and the Beautiful," "It seems to me a poor thing?" Did not Horace Walpole call Goldsmith "an inspired idiot?" Did not Dr. Johnson pronounce Fielding a "block-head?" Does not Hume affirm that "no page of Shakespeare is without glaring faults?" Was not the manuscript of Thackeray's "Vanity Fair" rejected because the critic to whom it was submitted pronounced it "without interest?"

Dear fellow-student: Feel free to offer criticisms which may be helpful. We do not modify our policy for every criticism received. But we weigh conscientiously and carefully all that is said in favor of or against the prescribed books. From year to year our course has been modified. I stand ready at all times to accept the best books; to abandon the best we have for anything better that may be placed within our reach. And as our experience broadens, helpful criticisms multiply, and authors understand our

peculiar needs, we shall approach more and more nearly to the ideals which now shine above us.

Do not, I beseech you, fail to protest against false, querulous and impertinent criticisms, and against that hyper-criticism which delights in nothing so much as in pointing out faults and defects, losing sight of the great things in excessive eagerness to detect slight inaccuracies.

Remember that no book is placed upon the course that does not have the personal approval of the best critics, and remember, moreover, that it will never be possible to provide a book which is above criticism. As one of our Counselors writes:

"Good books have always been criticised upon some points adversely. Plato freely criticises Homer. Quintilian criticises Cicero. Cicero criticises Demosthenes. Addison criticises Milton. And in each instance no doubt real faults were pointed out. The most enlightened French critics used to pooh-pooh Shakespeare. They did likewise with Dante."

College students, with all their admiration for the professors under whom they moved through four years of study, have some foibles and defects to report and laugh at; but on the whole they honor the men who made them and led them. The authors of our text-books are our professors. On the whole they have done their work well. It is proper to note their faults and avoid them, but in defending them, and in being proud of them, and in rejoicing in the course of reading which they have provided, we have the endorsement of wise, scholarly and experienced educators.

Finally, let us learn the characteristics of the true critic, and according to the measure of our ability let us seek to possess them:

"A critic must have breadth, accuracy, sympathy, reverence, and love. He must have no partialities, and no aversions. He must not be captious, but just."

In the earlier days criticisms were most frequently directed at books of the Chautauqua Course touching upon so-called religious topics or upon scientific studies alleged to be superficial by persons who considered themselves scientific specialists capable of writing a better book. In these days criticism is most apt to be incurred when persons consider that their particular "ism" is touched in the socio-

logical field of discussion. Following the best trend of pedagogical development in college and university the Chautauqua Course consists largely nowadays of experts' studies of social questions, as revealed in history, economics, literature, science and art. Its function is to give intelligible interpretations by leading specialists to the multitude of people who wish to be intelligent regarding these matters.

We believe that the following letter and our reply may have interest in this connection:

Dear Sir:

A club of which I am President is reading the Chautauqua course for this year and we are somewhat curious as to the whys and wherefores of the subject matter we have been studying. Desiring a little information in regard to it we are writing to you as being the chief authority in the matter.

As we understand it the various books are chosen with regard to their relation to one another and their combined relation to the trend of popular interest. For instance, it is plain to be seen that this year's course aims to turn one's attention to the Social Question or the rising tide of Democracy. Is this assumption correct?

Jane Addams's book shows us some of the problems of city life; "The Twentieth Century American" desires us to form the best possible opinion of our English cousins in the interest of furthering a world peace; "Material and Methods of Fiction" is designed to develop an analytical power for the purpose of elevating our taste in fiction. The literary section of the magazine calls our attention to what is being done in our own country with special emphasis on the social note. Is the above correct?

Now I come to the question of "The Spirit of the American Government." There is a disagreement among us as to the motive behind this book. Will you kindly inform us just what relation it is intended to have to the rest of the course?

Firstly: Is J. Allen Smith a Socialist?

Secondly: Does he in your opinion interpret his subject matter in the light of the doctrine of Economic Determinism or Economic Interpretation of History?

Thirdly: Is the Chautauqua course for this year and next designed in sympathy with Socialism?

Dear Madam:

Your courteous letter is at hand.

The Chautauqua Reading Course is issued by Chautauqua Institution purely for educational purposes, not for any species of propaganda.

For any given year the course, which represents the result of many suggestions and numerous conferences, is finally selected by the editorial board of the Institution, including the active officers: President, Director, Executive Secretary of the C. L. S. C., the Managing Editor and all members of his staff. Obviously such a group of persons would not all think alike on social problems. The use of a book in any course depends on their consensus of opinion regarding its merits from the educational standpoint. Such use, however, does not involve either personal or Institution approval of every principle or doctrine stated by an author in his book.

The subjects of the current American Year in both the books and the magazine series present different phases of social questions concerning which the various authors have knowledge as specialists. As between differing opinions on particular social problems expressed by them in their books one is entitled to exercise one's judgment after careful reading of what they have to say. The course is planned to give this broad outlook, in succession, on American, European, English, and Classical subjects.

"The Spirit of American Government," to which you specifically refer, was written by the professor of Political Science in the University of Washington at Seattle, Washington. We know of no other book which enables the reader to get a better idea of certain fundamental points of view back of the so-called progressive movements which have been cropping out in this country, and lately have come very much into the foreground of economic and political thought.

If you would define just what you mean by "socialist," Professor Smith could doubtless tell you whether he is a socialist according to your definition. The book was used as a striking study of the Constitution by a specialist, and your doctrinal question is also referred to him. Your third question has already been covered in statements regarding

the educational purpose of the course. No Chautauqua Reading course is "designed in sympathy with Socialism" or any other "ism," but you would not expect that future courses on American, European, or English affairs would ignore the development of any worldwide social phenomenon merely because some persons may label it "socialism."

Perhaps voluntary praise of this book and also Jane Addams's "Twenty Years at Hull-House" from Chautauqua Course readers has been extravagant—they are considered "epoch-making" by many. In any event both of them have been overwhelmingly commended by circles and individuals as serious contributions to thoughtful American citizenship. The point is that one does not have to agree with everything an author says to get his point of view, but to get his point of view may be worth a very great deal whether you agree with him or not.

Mr. Charles Zueblin, widely known among Chautauquans, has used Prof. Smith's book as the subject of a lecture in a number of places this year, in which he says:

"A political constitution like a religious creed can only meet the needs of succeeding periods by constant revision. One of the greatest limitations on popular government, as on religious faith, is the inelasticity of organization founded on ancient documents. Even if the United States Constitution were as marvelous as our political superstition has made most Americans believe, it could hardly be expected to meet the needs of the Twentieth Century. The little handful of American colonies, forced to co-operate by the need of common defense, could not possibly plan an adequate government for a continent wide nation. The flexibility of the Constitution would have been greater, and it might not need now so much modification, had the revolutionary enthusiasm of 1776 continued until 1789, but the discredited Loyalists and men of wealth had been able to reassert themselves at the time of the adoption of the Constitution, and so it embodied their disbelief in the self-governing capacity of the American people. Only six of the fifty-six men who signed the Declaration of Independence sat in the Constitutional Convention.

"Not only did the Constitution embody restrictions

founded on the belief that the people could not be trusted to govern themselves, but it was made so difficult of amendment that even the increasing education of the masses has not yet been able to alter its unpopular features. The most enlightened governments of Europe and Australasia make Constitutional amendment much easier than it is in the United States. Therefore the United States government is more like the old aristocratic forms than the government of Great Britain, France, Australia or Switzerland.

"It was not only made difficult to modify the Constitution, but the Supreme Court was given a power of interpretation which makes it another legislative body. The people's representatives in Great Britain interpret their constitution. As Professor Smith says: 'Though professing to follow the English model, the framers of the Constitution as a matter of fact rejected it. They not only gave the Federal judges a life tenure, but made that tenure unqualified and absolute, the power which Parliament had to demand the removal of judges being carefully withheld from the American Congress. . . . It is easy to see in the exaltation of the Federal judiciary a survival of the old mediaeval doctrine that the king can do no wrong. In fact, much the same attitude of mind which made monarchy possible may be seen in this country in our attitude toward the Supreme Court.'

"In addition to the difficulty of changing the government of the United States, this form is much less representative than is popularly supposed. The President and the Senators are elected indirectly and given the treaty-making and appointing power which was withheld from the popularly elected House. The President is given a veto which Congress can only override by a two-thirds majority. Congress assembles thirteen months after election, leaving one session in the hands of men frequently discredited by the election results. The committee system of that body, elected directly by the people, is the place where popular legislation can be buried or mutilated. As Ambassador Bryce says: 'A system better adapted to the purposes of the lobbyist could not be devised. It gives facilities for the exercise of underhand and even corrupt influence. In a small committee the voice of each member is well worth securing, and may be secured with little danger of a public scandal.'

"In addition to all these barriers to the expression of the popular will, the voter is supposed to record himself through the party system, which is not provided for in the Constitution, was not designed by its authors, and has therefore been captured by the same class of powerful interests which were supposed to be adequately protected by the Constitution. Professor Smith says: 'Under any government which makes fullest provision for the political party, as in the English system of today, the party has not only the power to elect but the power to remove those who are entrusted with the execution of its policies. • Having this complete control of the government, it can not escape responsibility for failure to carry out the promises by which it secured a majority at the polls.'

"It is common to hold the masses responsible for misgovernment in this country, but in fact the Constitution, both originally and in its development and interpretation has successfully insured minority rule, so that never in the history of the United States has the majority in state or nation been represented. The result has been that instead of the interests of the masses the property classes have controlled government, with the result that legislation has not only lagged behind that found in the more democratic governments of Europe, but the people have failed to secure political education, which the citizens of most enlightened countries enjoy.

"Boss rule is accepted as the characteristic of American government, in the face of the constant assertion of the general intelligence of our citizens. Under the pressure of economic necessity, the people are beginning to demand a voice in their own affairs, which accounts for the insurgent movements of the day. Arising chiefly in the West, where tradition is not so strong, they are still met by apathy and superstition, supported by the experienced representatives of special privilege and bolstered up by the restrictions of the Constitution. Under these circumstances, the repeated successes of the individuals and organizations which demand a more direct representation of the people are exceedingly hopeful for the future of America."

The *Chautauqua News* of Winfield, Kansas, furnishes this interesting side light:

Dr. J. Allen Smith of Washington University, in his book, the "Spirit of American Government," has revolu-

tionized the thought of many Chautauqua readers this winter as regards the understanding of their own government. The book has excited so much unusual comment that a number of enrollments have come in since it was taken up. It is regarded by many of its enthusiastic students as being worth the cost of the entire course. The readers who have been and are yet in the midst of the spirited discussions which have arisen over Dr. Smith's interpretation of the Constitution will be interested in an excerpt from a letter recently received from the author. The letter was in answer to an inquiry from the Winfield office concerning the extent to which the book had been used as a text book and its reception as such. Dr. Smith said in part:

"The book has been used to some extent as required reading in connection with courses on American government. But universities in this country have not been in any large measure responsible for the more advanced thinking along political and economic lines. They have therefore been rather slow to accept the new.

"In the University of Washington, the courses on government have been presented from this point of view for the last twelve years. There was a good deal of hostile criticism at first, but it has now almost entirely disappeared. The book has had a much more favorable reception than I expected. In writing the volume I was not thinking of its use as a text book. My only object was to present an interpretation of American institutions that the facts would support. The ultra-conservatives have no use for it, but the fact that I am still in the University of Washington shows that the people of this state at least are not now hostile toward it. I may add that such attacks as have been made on me in the past have come from representatives of special privilege and have failed to accomplish their purpose because the public opinion did not support them."

To any Chautauqua reader who may be unduly disturbed or stirred by Professor Smith's book we especially commend the forthcoming "Social Progress in Contemporary Europe" in the Chautauqua Course for the coming year. This survey of European industrial, economic and social ebb and flow since the French Revolution has food for both reflection and action in America.

Chautauqua and The New Books

By C. W. Gill

WE hear a great deal said as to the character of reading advocated and carried on by Chautauqua and Chautauquans. "Don't Read at Random" has become a well-known phrase which has by no means lost its significance and force. However, it will be interesting to see some indication of what Chautauquans read when they do read at random, and it might as well be confessed at the beginning that if the Chautauqua Book Store records are to be trusted, they begin and not a few of them end with fiction. During the season of 1911 the sales in latest books of fiction greatly exceeded those of any previous year. This was true notwithstanding the fact that the Circulating Library was better stocked with fiction than before, and also regardless of the enormous stock of popular reprints shown on the fifty-cent counter.

Critics and book reviewers throughout the country are substantially agreed that the year 1911 was remarkable for the publication of a large number of rather high class books of fiction. Whereas in 1910 "The Rosary" and "Mary Cary" kept far in the lead in the list of "best sellers," for several months in 1911 nearly a dozen books held high place. Farnol's "The Broad Highway," Mary Johnston's "The Long Roll," the half-dozen books of Bennett, two De Morgan books, Bacheller's "Keeping Up with Lizzie," Bosher's "Gibbie Gault," Abbott's "Molly Make-Believe," Kester's "The Prodigal Judge"—all of these were eagerly sought for from the library and sold in large quantities from the store. In this regard Chautauqua is but an index of what is taking place throughout the cities and towns of the United States. And at the beginning of autumn two new books, Harold Bell Wright's "The Winning of Barbara Worth" and Gene Stratton Porter's "The Harvester" promised to stay in the

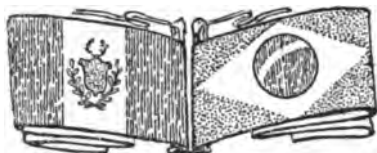
van of the best sellers throughout the winter just as they had led during the closing weeks of the Chautauqua season.

But Chautauquans do read something besides fiction. One of the principal purposes for which the Chautauqua Book Store was established was to provide for the demand aroused by interest in the platform speakers and lecturers. That this purpose is being carried out is witnessed by the fact that the publishers of Dr. Aked's "The Lord's Prayer" were called upon to issue a new printing of this book within ten days after the visit of the famous preacher. This book overtopped by nearly 100 per cent the mark reached by the most popular book of fiction at Chautauqua.

A striking illustration of the forces which shape in large measure the demand for books at Chautauqua is seen in the sale of Dr. Clark's "Scripture Promises." This is a small book by no means new and one for which the publishers had no reason to expect anything but a few casual orders for single copies. But about the middle of the season Chancellor Vincent happened to call attention to it in one of his addresses with the result that its sales were second only to those of Dr. Aked's popular book. To those unsympathetic or unfamiliar with the spirit in which an educational institution like Chautauqua, is carried on, instances like those referred to might be suggestive of mere book advertising, but it is not necessary for us to pause to refute any such possible implication. There have not been wanting instances where ambitious authors have sought opportunity on the Chautauqua platform to exploit their books and they met with such results as every effort of this sort deserves. On the contrary, the type of lecturer called to the Chautauqua platform, recognizing the influence which he may exert and also the criticism directed at him, feels he can ill afford to give his attention to mere book advertising.

Ever since the establishment of the Chautauqua Book Store as a part of the educational system of Chautauqua, there has been a growing recognition of the value of such

a factor in the promotion of the sale and reading of all the best things in books. Evidence is by no means lacking that the character of the demand at Chautauqua is more than an index of the popular taste; it is year after year in an increasing degree a force in determining that taste. In 1910 upon the advent of Mrs. Barclay's delightfully wholesome book its sales at Chautauqua exceeded those of any book of fiction previously offered there. This was not the result of the book's popularity throughout the country, for that popularity had not yet come. It was in large measure, we are sure, the desire of a high minded class of readers to put their stamp of approval upon that which rightly deserves a wide reading, and it is not too much to say that the reception given this book by Chautauqua readers at Chautauqua had much to do with making it the most widely read book during the ten months that followed the 1910 Assembly season. This is a high mission for Book Store, readers, and authors, far removed from commercialism, a mission as interesting to watch as it is worthy of support by Chautauquans.





THE GRADUATION POEM OF THE CLASS OF 1912

The question of a suitable class poem has been worked out by the various C. L. S. C. classes in a great variety of ways. Sometimes a class has united on a single poem by some favorite author. Now and again some famous author has been asked to write for the class, but in the case of the Shakespeare Class, a few great selections from the greatest of English poets commended themselves unhesitatingly to the committee, which after careful search suggested a composite poem and through the courtesy of a distinguished Shakespearean scholar were happily guided in their selection.

The lines of the poet fall most effectively into five divisions, opening with those wonderful words from *The Tempest*, which England could not do better than place upon the tomb of Shakespeare himself in Westminster Abbey. After this solemn introduction of the poet, we are roused by one of his noblest reminders of man's spiritual nature, "touched to fine issues." Then Hamlet, most profound of Shakespeare's creations, emphasizes the infinite nobility of man's nature, preparing the way for that immortal quotation from the *Merchant of Venice*, "When earthly power doth show likest God's." Then man himself is once more lifted up and revealed in all that sublime genius which makes him master of all noble and Godlike attributes:

THE CLASS POEM

Like the baseless fabric of this vision,
 The cloud-capp'd towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 Yea, all which it inherit, shall dissolve,
 And, like this unsubstantial pageant faded,
 Leave not a rock behind. We are such stuff
 As dreams are made on; and our little life
 Is rounded with a sleep.

The Tempest, Act IV, Scene I

Thyself and thy belongings
 Are not thine own so proper as to waste
 Thyself upon thy virtues, they on thee.
 Heaven doth with us as we with torches do,
 Not light them for themselves; for if our virtues
 Did not go forth of us, 'T were all alike
 As if we had *them not*. Spirits are not finely touched
 But to fine issues.

Measure for Measure, Act I, Scene I

What a piece of work is man! How noble in person! How
 infinite in faculty! *Hamlet, Act II, Scene I*

The quality of mercy is not strain'd;
 It droppeth as the gentle rain from heaven
 Upon the place beneath; it is twice bless'd—
 It blesseth him that gives and him that takes.
 'Tis mightiest in the mightiest; it becomes
 The throned monarch better than his crown;
 His sceptre shows the force of temporal power,
 The attribute to awe and majesty,
 Wherein doth sit the dread and fear of kings;
 But mercy is above this sceptred sway,
 It is enthroned in the hearts of kings,
 It is an attribute to God himself,
 And earthly power doth then show likest God's
 When mercy seasons justice.

Merchant of Venice, Act IV, Scene I

Men at some time are masters of their fates.
Julius Caesar, Act I, Scene I



A GRADUATE OF 1912 IN NINGPO, CHINA

Chautauqua claims one of its first recruits in Ningpo, China, for the Class of 1912. For the four years just closing, this Chautauquan, Miss Helen Elgie, has kept up her reading, enjoying her Classical and European, and English and American Years, but presumably never seeing a Chau-

tauqua reader. Yet she has brought Chautauqua into the lives of the young people growing up around her in spite of the barriers of a foreign tongue. But we must let her tell her own story:

"I found that my time was so limited," Miss Elgie writes, "that I must make it count for the most possible, so I brought the set of Chautauqua books back with me, when I returned from my first furlough. During this furlough I found I was in danger of having a cobwebby brain, able to think only along the lines of this boarding school for Chinese girls of which I have charge."

So slight a circumstance as having no special time which could be counted upon for Chautauqua reading seemed to cut no figure in this cheerful missionary's limitations. Naturally these little Chinese maidens look to their teachers for inspiration and they evidently get it. One of the missionary's Chautauqua books, "The Friendly Stars," is having a unique mission.

"It is proving a stimulus," continues Miss Elgie, "to a band of Chinese girls ranging in age from sixteen to twenty-three. Three times during the week I have been taking the book in sections (less than chapters) and trying to translate it to them. Then during the starry evenings we locate the stars. When one remembers how entirely ignorant these girls are in regard to beauties of nature and how utterly unobservant they had been of the stars, not knowing the face of the sky changed with the seasons, and remember too, how pitifully petty their lives had been before they came into the school, it is ample cause for joy now in their behalf to watch them in their new enthusiasm as they walk about the school yard with necks bent backward and talking of the newly discovered beauties above them."

The girls are keeping little record books, noting the rising and setting of the stars and as Miss Elgie says, "The Friendly Stars have become a complement to our daily scripture lessons, and the girls are coming to know the Chautauqua motto, 'We study the word and the works of God.'"



THE FRIENDLY STARS FROM ANOTHER POINT OF VIEW

While these eager Chinese maidens were scanning the heavens by night, a Chautauqua boy in America was having his experience with "The Friendly Stars." His mother, one of this year's graduates, finds it hard to restrain her enthusiasm over her wonderful four years. "My sixteen year old boy," she says, "has read a number of the books with me. 'The Friendly Stars' has been his constant companion

during these two years. I think he knows every fact and name in the book. 'Mental Growth and Control' also attracts him greatly. And oh, may I just write a little more? As I think back over the four years, I have the impression of having seen some very beautiful things; The Reading Journey through Egypt revealed to me that there is quite a little disposition in my blood to be off with those who dig down into old ruins to find about the wonderful past. I have seen wonderful things through the C. L. S. C. spectacles! You see I have six children. My own boy is sixteen and we read together a great deal. The other five little people are adopted. I hope to be at Chautauqua for Recognition Day, and though I'm behind just now, I expect to finish in time. That little gem, 'Mental Growth and Control,' has been the most enjoyable of all the books—but 'Industrial and Social History of England' sent me out to see our own Labor Day parade with a much more understanding heart than I had ever had before."



A 1912'S READING JOURNEY AROUND HOME

Many graduates of 1912 will enjoy this breezy "Reading Journey" from their classmate at Galena; Ill. It was a happy thought to take her 1912 friends on this jaunt to scenes and associates of her four years' course:

It may be impossible for me to attend either nearby Assembly or far-famed Recognition Day at Chautauqua next summer, but my diploma—the "Seal of Success"—will mean much to me, notwithstanding. I am in a fair way of earning that diploma speedily. I have some outside reading to do, and of course, must await the final number of THE CHAUTAUQUAN for the study year. Modern European Year was wedged in during last summer and part of the fall, so I shall have read the four years' course in three.

Of the four most excellent courses, I will give Classical Year the preference. This course was my first taste of Chautauqua life and thought and the delight of that opening year, of poring over old Chautauquans, gleaning ever new glimpses of enthusiasm and desire for higher things, was most profound. Also the study of the stars interested me immensely. I consider "The Friendly Stars" invaluable; one may read it any time of the year for comparison and identification, there are so many fascinating star problems to work out.

"Between the Andes and the Ocean" by W. E. Curtis was very

interesting. I have just been happily reading "Winter Sunshine" and think I like John Burroughs best as a contrast to the "Gospel of Wealth." Mr. Burroughs's nature appreciation is a Gospel of Health!

I am continually tempted to be as selfish as "Queed" and make a daily calendar that should put Chautauqua reading and study ahead of Daily Pedestrianism, Daily Housekeeping, Meals, etc., but alas! that ideal state does not appear as often as I would like, and, in reality, my reading comes when a goodly proportion of other duties have been satisfactorily disposed of, usually in the evening.

I often read in our Galena Public Library, which is a very near neighbor. If a ruler be placed along the steps of the Library picture I am sending, the house that shelters an ardent Chautauquan may be visualized as located three inches from the right hand side. I like library work, and have spent many pleasant hours there, classifying and cataloging all sorts of literature.

Space will not permit me to recall all the circumstances where my directed C. L. S. C. reading has enriched my life. A college friend mentions the Classics, I have a proud sense of having also comprehended the thrill of a student when these subjects are approached. Have I not read criticisms on these matters by the highest authorities? Last year I visited the Field Museum in Chicago. I am sure that it was the Chautauqua training that quickened my interest in this wonderful place and made me decided as to which departments I must visit first.

There was one great occasion however, which supersedes all others. In Galena, on April 27, 1911, at our annual Grant's Birthday celebration, Bishop John H. Vincent—my Chancellor—pinned medals on the remnant of the Jo Daviess County Guards, the first company recruited by Grant in Illinois. Those patriotic and inspiring words from C. L. S. C.'s eloquent leader, meant a great deal to me. Across the river, and plainly visible from your seat at the library window, is General Grant's home, now the Grant Memorial Hall. The post card gives a view of the dining room. And the painting by Nast represents peace in union.

ATTENTION CLASS OF '87

Dear Round Table Readers:—Will you help the Pansy Class to locate their members by placing in your local paper the following announcement?

"August 17th marks the twenty-fifth anniversary of the Pansy Class of '87. One hundred and fifty have already pledged themselves to be present. Will you be another? Recognition Week is August 10th to August 19th. Write your secretary at Chautauqua where you are, now."



Verses Worth Memorizing

A DAY*

I'll tell you how the sun rose,—
A ribbon at a time.

*Reprinted by permission of Houghton Mifflin Company.



Grape Scene near Westfield, N. Y., Ten Miles from Chautauqua



**Where the Members of the Beaver, Pa., Chautauqua Circle Studied the
"Friendly Stars"**



**"Peace in Union," (Lee's Surrender to Grant) by Thomas Nast.
in G. A. R. Hall, Galena, Illinois**



Dining Room in Gen. U. S. Grant's Home, Galena, Illinois



Public Library at Galena, Illinois



Public Library, Syracuse, N. Y. Useful to Chautauquans Who have
also Attended Lectures there on Art



C. L. S. C. Group at Bayou La Batrè



The "Feast of Lanterns" at The Pacific Grove, California, Chautauqua Assembly

The steeples swam in amethyst,
The news like squirrels ran.

The hills untied their bonnets,
The bobolinks begun.
Then I said softly to myself,
"That must have been the sun!"

* * * * *

But how he set, I know not.
There seemed a purple stile
Which little yellow boys and girls
Were climbing all the while

Till when they reached the other side,
A dominie in gray
Put gently up the evenings bars,
And led the flock away.

—*Emily Dickinson.*



NEWS FROM CIRCLES AND READERS

"I wonder how many of you have read Matthew Arnold's Letters," said Pendragon, turning the leaves of a snug little volume, "you couldn't find a better book to supplement your American Year. There is an easy friendliness in the author's manner which is quite captivating and you feel that you are in the atmosphere of a man of unusual culture. Just his ordinary allusions have a distinction of their own. You feel that they are worth while. His observations on America are very keen."

"That reminds me," said a Southerner, "how in one of his letters he speaks of going to see the famous German marbles from Pergamos, and his modest way of mentioning casually, 'They are very fine, but like the Elgin marbles, a little beyond me.' That little touch of modesty was so like a fine man of the world as he was; no pretense, a genuine estimate of things as they were."

"Its delightful to have such vistas before one. I'm a business man out here on the Pacific Coast greatly engrossed with my daily work. Twenty Years at Hull-House I've really enjoyed best this year, but above all the Classical Year I found the most engaging. On the whole, one of the best things Chautauqua has taught me is

fixing the study habit. I'm planning further enjoyment of this splendid habit in the years to come." "I might add that I've read a good deal in Larned's History for Ready Reference and I've been working on Lubke's History of Art," volunteered another Pacific Coaster.

"Let me mention," said Pendragon, "a most alluring new book, which we are to have next year by Mr. H. H. Powers of the Bureau of University Travel. If you are interested in art, you'll find this book a very rare one. It's called 'Mornings with Masters of Art.'"

"We are watching for suggestions, I can assure you," reported a member from Ballinger, Texas. "We've developed so much enthusiasm in our circle that another one is to be organized in our town this fall. I got my twist at Chautauqua in the summer of 1910." "Texas isn't behind a whit," added another. "You may look for circles all over the state this Autumn."

"Here's a fine array of 'points' sent by an Ohio reader," announced Pendragon. "She reads alone but had a trip abroad last summer and how Chautauqua did make everything doubly charming—moreover she is a teacher and when she has finished her books she passes them on to friends in lonely out of the way places who crave this reading. Then again this reader had a chance to visit Chicago, so she made a point of visiting Hull-House and studying its workings. The Journalism and Humor, illustrated by Mr. Heydrick, seem to have hit the right spot with this reader, who says she feels her conversation has gained in quality by her Chautauqua ideas. And yet again, she has found the Vesper Hours possessed of an unusual quality. These she turns to first of all in the Magazine. I call this a fine report," he added. "This reader has used Chautauqua in every way that she could apply it. By the way, I wonder if you all realize how carefully these Vesper Hours are selected? Some of the freshest religious thinking goes into those few pages each month."

"I'm a missionary deaconess up here in South Dakota," said a courageous looking Chautauquan. "Sometimes I can't touch a book for a month. If you've ever been a missionary on an Indian reservation, you can fill in my time to suit yourself and you probably won't be far wrong. We discuss Chautauqua at meal time and if it were not for the C. L. S. C. our conversation would surely be limited! As it is the door is always being opened to some interesting plan. This American Year has been very wonderful."

"How plucky you are," said a Santa Cruz member looking at her with admiration. "I belong to a fine circle so I have a peculiar

respect for members who are isolated as you are. Ours is a hard working circle. We meet every week, rain or shine. You may judge of our climate by our popular saying—"If there is anything wetter than water it is California rain"! But we are enthusiasts and our recent enfranchisement has made us 'sit up and take notice' as to our new duties. It really is a great thing. We love to study and last year we kept on all summer doing supplementary work. We've tried to improve our pronunciation by means of our critic and twice a month we have a book review and analyze the spirit of different authors—it's really quite fascinating."

"I wish I could drop in on your enterprising circle," said an Indiana member. "I am a farmer and have had to read alone and moreover I am a local Methodist Episcopal preacher, so I've had fine opportunities to make good use of the course. I should have been glad to study the Classical Year, especially, with others, but it wasn't possible."

"I never hear of a lone reader," said Pendragon, "without wishing I could get him into cordial relations with someone else. By the way, why not try a Round Robin letter? This scheme is just the thing for the isolated reader. Once in a while to have a little budget of half a dozen letters drop down on you full of different experiences of the Course is most inspiring. Miss Una Jones, of Stittville, New York, who is president of the Class of 1908, is chairman of this Committee on Correspondence and will introduce any lone reader to a list of half a dozen Round Robin letter writers. There is nothing like it for lonely people who want something new."

"I see that you Southerners have been celebrating a visit from our Field Secretary, Miss Hamilton," said Pendragon, as he nodded to the secretary of the circle. "Surely we have," responded the secretary, "in fact things have moved very rapidly with us the last few weeks of the Spring. In February we celebrated Bishop Vincent's birthday with appropriate sketches and roll call. And then you must notice also that we've been putting ourselves on record in favor of half-holiday closing in our town. We had a fine lecture from Miss Hamilton the last of April. This is the third lecture she has given at Mobile and "Lowell" fitted in splendidly with our winter's scheme of study. Miss Hamilton has had a very active campaign all told, Citronelle, Petersburg, De Funiak Springs, and Montgomery, Alabama. It is good news that she is to try her gentle arts on Pennsylvania this summer, a field she has not had time to cover until now."

"While you are talking about the South, may I mention our

venture? We have been co-operating with our local school and with very happy results. We wanted to feel that Chautauqua was giving a 'lift' to the young people. Our talented principal gave us a most instructive and interesting address on 'What is a Novel?' and then the high school class gave us some most illuminating sketches from Ivanhoe. Out of compliment to Scott the lads and lasses sang 'The Campbells are Coming,' and brief descriptions and comments were given by different young people. The papers were well thought out. Our circle furnished ten dollars for the school library, and we are also sharing reference books with the school."

"A fine scheme," said the Man from the Back Row. "I used to travel in the South, and I have always felt such appreciation of the efforts the Southerners made in countless little communities to hold up a high standard. The name of your town alone sounds poetic, doesn't it?—Bayou La Batre."

"I see from this clipping," remarked Pendragon, "that there is a movement for a larger Chautauqua work in Ogden City, Utah. There is evidently some very earnest and widespread effort to let people know how much Chautauqua can do for the community. This is just the time to get people stirred before the Fall. If you have friends in Utah, write them."

"You know we believe in picnics out here in California," reported another Pacific Coast member. "Our Alumni Reunion was more than usually charming. We met under the famous 'big tree' at Pacific Grove and there were twenty-five of us. Mr. and Mrs. Eli Griggs and Miss M. E. B. Norton, well-known to all Pacific Coast Chautauquans, were our guests and they gave us very delightful talks about the mission of Pacific Grove and what it had meant to all this California Coast. I can't vouch for the plain living of our picnic but it was a case of high thinking and we had beside some delightful recitations by a visiting guest. You would feel just as we do about Pacific Grove if you could all know what splendid ideals it had held up all these years since Bishop Vincent (then Dr.) first planted the Chautauqua seed away back in that first summer of 1878." "I don't wonder you feel so," said Pendragon. "If Chautauqua's wonderful history could ever be written, how like the sands of the sea would people 'rise and count their blessings o'er.'"

"Do congratulate me," said a Pennsylvanian. "I hope to graduate at Chautauqua on my sixtieth birthday, August 14." "No more appropriate sentiment can close our Round Table," said Pendragon, "Chautauquans are perennially young."

Talk About Books

SOCIAL ASPECTS OF EDUCATION. By Irving King. New York: The Macmillan Company. \$1.60 net.

Although Professor King, of the State University of Iowa, regards his "Social Aspects of Education" merely as a guide to further study, he has given to the student "some of the more important social relations and social meanings of present-day education." This is a "Source Book" of 425 pages. Valuable material which has appeared in magazines and journals is here comprehensively grouped by subjects for ready reference. The introductions and summaries by the author, and the bibliographies connected with each of the twenty chapters, help to make this a reference book of much up-to-date material. In a double sense education is a social process. In the first part of the book the larger or external relations of education are treated of under such heads as "Social Relations of Home and School," "The School as a Social Center," "Playground Extension," "The School Garden." The chapter called "Social Need for Continuing Education of the Adult" is a plea that ways and means may be found to extend the advantages of education to those trained in the schools twenty or thirty years ago, that they may keep pace with the progress of today. The author rejects the old idea that only children are educable. Education for most adults must continue for life. Part second deals with the internal relations of the school as a social group. The fact that the school is a little society bears upon the process of learning. The volume is in good taste and good form.

A SEARCH FOR THE APEX OF AMERICA. By Annie S. Peck. New York: Dodd, Mead & Company. \$3.50. Postage 22 cents.

In "A Search for the Apex of America," Miss Annie S. Peck tells how, after numerous attempts, she gained the summit of Mt. Huascaran in Peru—a mountain 1,500 feet higher than Mt. McKinley. The amazing pluck, endurance and bull-dog pertinacity shown by Miss Peck in successfully accomplishing this tremendous task stand out from the pages. In addition the book contains a thoroughly readable and enjoyable account of the social and physical attractions of a little known and wonderfully interesting country. The unsurpassed beauty of the scenery and the charming hospitality of the people are well drawn and the opportunities for enterprise and capital tempt one to emigrate at once, a desire enhanced by glimpses and hints of an ancient civilization whose remains are everywhere scattered over the land. The first 100 pages of the book are tedious and might well be skipped on account of

the details of uninteresting mishaps, but the remainder has a charm and an interest which carry one along, and is written in a thoroughly readable style peculiarly Miss Peck's.

THE SQUIRREL CAGE. By Dorothy Canfield. New York: Henry Holt & Company. \$1.35 net.

A story of American life in a materialistic, fashionable middle-west town. "The Squirrel Cage" is an apt title, though the well-wrought love story is reverently treated. But in this "cage" men and women alike are making their everyday struggle for life not through the efforts which destroy obstacles and create ideals but by those which simply feed material ambitions. The men unconsciously relegate their wives to that parasitic life which reduces their womanhood to "an inconsequent multiplicity of trifling incidents." A few loftier souls break in upon this hopeless treadmill echoing the heroine's exclamation, "It's a weight on my soul, that there's nothing for me to look forward to" as she gropes toward the things of the spirit; yet she triumphs in the end after a tragic life experience and her children are led into a more promising future. The book is admirably written, and it is ennobled by a fine restraint, and though at the outset one discerns the grapple of seen and unseen forces, there is a sense also of the hopeful signs of an assured optimism.

OLD TIME TALES (Every Child's Series). By Kate F. Oswell. New York: Macmillan Company. 40 cents net.

One longs to have time and a jolly group of small children within easy reach when this volume of Macmillan's "Every Child Series" swims in his ken. The latest volume of this entertaining series, "Old Time Tales," has all the delicious flavor which clings about memories of our childhood. "The Gentle Wolf of St. Ailbe," a quaint Irish tale, heads the list of these enchanting stories—some fifteen in all, and a few old ballads, Robin Hood, Lord Lovell, and other child favorites complete a volume to be read and reread, and, despite its stout binding, in due time torn to tatters—the fate of such loved objects.

THE FUSING FORCE. By Katharine Hopkins Chapman. Chicago: A. C. McClurg & Company. \$1.35 net.

This is not a problem novel but a simple, good old-fashioned love story. The scenes of the matrimonial adventures of both hero and heroine are laid in Idaho and the picture of life in mining camps with the Haywood-Moyer trial as a background makes a setting which the writer has used to excellent advantage. A western professor of sociology, a group of charming southern people, and a villain or

two supply all necessary material for keeping the plot moving briskly and the book ends with a satisfactory solution of all the mysteries involved. The author is known through her short stories in various magazines, and this, her first long novel, will give enjoyment to many readers.

IN THE MASTER'S COUNTRY. By Martha Tarbell. New York: George H. Doran Company. 50 cents net.

This excellent geographical aid to the life of Christ is not a new book, but its value to students and teachers of the New Testament is such that it ought to be brought to their notice periodically. An understanding of the Gospels is so greatly facilitated by a knowledge of the physical characteristics of Palestine that an effort to attain it is amply rewarding and no other handbook does it so well and in such small compass. An outline of the life of Jesus with Bible references, many maps, including relief and outline, teaching suggestions, review questions, and a comprehensive Index make this volume abundantly complete. Miss Tarbell has been since 1906 the author of the Teacher's Guide to the International Sunday School Lessons.

SELECTED POEMS. Edited by Henry W. Boynton. New York: The Macmillan Company. 25 cents net.

The Pocket Classic Series has received an addition in a volume of poems selected for required reading in secondary schools, and containing some of the old friends—"The Rime of the Ancient Mariner," a few of the "Lays of Ancient Rome," "The Raven," "Sir Launfal," "Sohrab and Rustum," "Miles Standish" and "Snow-Bound." A few pleasant introductory paragraphs give some biographical information about each poet, together with a touch of criticism, and Notes sufficient and not oppressive, round out a serviceable volume.

A LIKELY STORY. By William De Morgan. New York: Henry Holt & Co. \$1.35 net.

Charming, indeed, is the "Likely Story" of the reincarnation in twentieth century London of the lovely woman of Italy's Middle Ages and of her maimed lover. There is a picture that tells its history and that heals quarrels, and the tale is told with all De Morgan's quaint injection of slang and Cockneyisms and sudden turns of fancy. The composition is more closely knit than is usual with De Morgan—and that in itself is pleasant.

Classified Chautauqua Program

39th Annual Assembly, June 27-August 25, 1912

ADVANCE ANNOUNCEMENTS

No announcement is here made except of engagements actually completed. There are sometimes unavoidable changes and important late engagements. Final information will appear in the *Chautauquan Daily*. Copies of official Program Quarterly or separate Summer Schools Catalog mailed on application to Chautauqua Institution, Chautauqua, New York.

Sermons, Devotional Hours, and Religious Lectures

Sermons: June 30, Prof. Francis G. Peabody, July 7, Bishop Wm. F. McDowell, July 14, Canon H. J. Cody. July 21, To be announced. July 28, Dr. Shailer Mathews. August 4, Dr. John A. Rice. August 11, Bishop John H. Vincent. August 18, Prof. G. A. Johnston-Ross. August 25, Dr. James A. Francis.

Devotional Hours: June 27, 28, August 12, 13, Bishop John H. Vincent. July 1, 2, Prof. Francis G. Peabody. July 3, 4, President Wm. G. Frost. July 5, to be announced. July 8-12, Bishop Wm. F. McDowell. July 15-19, Canon H. J. Cody. July 22-26, July 29-August 2, The Conversations of Jesus, Dr. John A. Rice. August 15-16, Dr. Allan Hoben. August 19-3, The Spiritual Life of the Minister, Prof. G. A. Johnston-Ross.

Religious Lectures: June 29-July 2, The Christian Life in the Modern World. 1. The Practicability of the Christian Life; 2. The Christian Life and the Modern Family; 3. The Christian Life and Modern Business, Prof. Francis G. Peabody. July 1-5, Ideals of Life. 1. The Greek Conception of the Best Life; 2. Roman Ideals of Conduct; 3. The City of God in the Middle Ages; 4. The Conflict of Ideals in Modern Times; 5. The Ideals of Progress, Prof. F. J. E. Woodbridge. August 1, Some By-Products of Missions (Illustrated), Dr. Isaac T. Headland. August 18-25, Institute for Ministers and Religious Workers, The Awakened Church, including morning Bible Study, Prof. G. A. Johnston-Ross; Seven Days of Church Life, Bishop John H. Vincent; The Church and Social Service Series, Dr. Shailer Mathews; Evangelism Series and Lakeside Services, Dr. James A. Francis; Conferences on Church Efficiency, Missions, and Other Religious Work, August 22, 23, Addresses by Mr. J. Campbell White, Secretary of the Laymen's Missionary Movement; August 24, Address, Dr. Jesse H. Holmes.

Literary and Musical

Literary: July 8-13, What Literature Can Do for Me. 1. It Can Free You from the Burden of the Inexpressible; 2. It Can Keep before You the Vision of the Ideal; 3. It Can Give You a

Wider and Deeper Knowledge of Human Nature; 4. It Can Increase Your Power to Think; 5. It Can Vitalize History for You, Prof. C. Alphonso Smith. July 12, Mornings with Masters of Art, Dr. H. H. Powers. July 15-19, Lecture-Recitals. 1. Religious Drama or Mystery, Miracle and Morality Play within the Church; 2. Corpus Christi Pageant and Play—Religious Drama outside the Church; 3. Decline of Religious Drama and Birth of the New Drama; 4. Farce and Folk Play; 5. Folk Lore of the British Isles, Miss Vida Sutton. July 19, American Literature in Foreign Lands, Prof. C. Alphonso Smith. July 22-26, Lecture-Recitals. 1. Literature and the Community; 2. The Spirit of Literature; 3. Beauty of Poetry; 4. The Interpretation of the Printed Page; 5. Illustrative Readings in Poetry, Prof. S. H. Clark. July 26, Paris of Today, Mrs. J. Ravenel Smith. August 5-10, The Masters of the Hour. 1. Anatole France, Master of Disillusion; 2. Maurice Barres, Apostle of Patriotism; 3. Pierre Loti, Poet of the Intangible; 4. Paul Bourget, Psychological Moralist; 5. Emile Faguet, Master of Analysis; 6. Melchior de Vogue, Idealism, M. Benedict Papot. August 12-17, Contemporary English Novelists. 1. Anglo-Indian Romance—Rudyard Kipling; 2. Comedy and Tragedy of the Ghetto—Israel Zangwill; 3. A Great London Realist—George Gissing; 4. The Romance of Cornwall—Quiller Couch; 5. The Romance of Dartmoor—Eden Philpotts, Leon H. Vincent. August 15, 16, The Poetry of Everyday Life; The Art of being Interesting, Rev. John Calvin Goddard.

Musical: July 1-5, The Pianoforte and Its Music. 1. History of the Instrument. Early French and Italian Works; 2. German Classic Writers: Bach, Handel, contrapuntal school; Haydn, Mozart, homophonic school; 3. Piano Works of Beethoven and Schubert; 4. Piano Works of Mendelssohn, Schumann and Chopin; 5. Piano Works of Brahms, Liszt, Grieg and later writers, Mr. Joseph Henius. July 29-August 2, How to Listen to Music, Mr. Henry Bethuel Vincent. August 12-17, 1. Natorna; 2. Hiawatha's Wooing, Robert of Sicily; 3. Children of the King; 4. Enoch Arden; 5. Girl of the Golden West; 6. The Lowland, Mr. Edward Hitchcock and Mr. Miner Gallup.

Sociological, Historical, and Pedagogical

Sociological and Historical: July 1-5, Ideals of Life. 1. The Greek Conception of the Best Life; 2. Roman Ideals of Conduct; 3. The City of God in the Middle Ages; 4. The Conflict of Ideals in Modern Times; 5. The Ideals of Progress, Prof. F. J. E. Woodbridge. July 4, The Old World and the New, Director Arthur E. Bestor. July 5, An European Outlook, Mr. Frank Chapin Bray. July 6, The Case Against War, President David Starr Jordan. July 8-12, Woman Suffrage. 1. Evolution of the Woman Suffrage Movement; 2. Character and Strength of the Opposition; 3. Legal and Political Status of Women; 4. Woman Suffrage in Practice; 5. The Promise of the Future, Mrs. Ida Husted Harper. July 15-19, International Problems of Europe, Dr. H. H. Powers. July 20, The National Memory, President George E. Vincent. July 22-26, Child Welfare. 1. The Right to be Well Born; 2. How to Secure Good

Physical Conditions for Children; 3. Intellectual Equipment for Childhood; 4. Moral Health and Growth; 5. Organization and Direction of Child Welfare Work, Dr. Earl Barnes. July 25, The Child Labor Campaign, Mr. Owen Lovejoy. July 29, Business and Municipal Efficiency, Mr. John MacVicar; Politics and Business, Hon. Wm. A. Prendergast. July 30, The Necessity of Improving Tax Assessment Methods, Hon. Lawson Purdy; The Regulation of Business through Trade Commissions, Mr. C. C. Batchelder. August 1, The Control of Corporations, Hon. Herbert Knox Smith; Mrs. Glendower Evans. August 2, The Sherman Law from the Standpoint of Business, Mr. G. W. Simmons, From the Standpoint of Economics, Prof. Jeremiah W. Jenks; The Oldest Monarch in Europe, Mr. Arthur E. Bestor. August 5-10, Philosophy of Plato. 1. Life of Pato; 2. Plato's Interpretation of Socrates; 3. Plato's Masterpiece—The Republic; 4. The Individual and the State in The Republic; 5. Plato's Theory of Knowledge, The Philosopher; 6. Plato's Later Philosophy—The Laws, Mr. Edward Howard Griggs, August 8, 9, Italy Today, Burning Issues of Future Italy, Duke Litta. August 17, The Problem of the Rural Community, Hon. Henry Wallace. August 19-23, Social Service Series, Dr. Shailer Mathews.

Pedagogical: June 28, Educational Pioneering in the Southern Mountains, President Wm. G. Frost. July 13, Practical Psychology and Suggestions toward Mental Efficiency, Mrs. Clara Z. Moore. July 22-26, Child Welfare Series, Dr. Earl Barnes. August 3, Hon. P. P. Claxton. August 5, The Education of Lincoln, President George E. Vincent. August 9, Educational Progress in Europe, Dr. Earl Barnes. August 12, 13, Biology and Boy Nature; The Problem of Vocational Culture, Prof. Allan Hoben.

Illustrated Lectures

June 28, Out-of-Door Life in America. July 2, 4, Life Among the Rubber Workers of the Amazon; In the Forest of the Amazon, Mr. Algot Lange. July 9, Navigating the Air, Mr. Augustus Post. July 11, A Dickens Evening. July 24, Child Welfare, August 1, Some By-Products of Missions, Dr. Isaac T. Headland. August 3, Over the World's Oldest Highways, Mr. Wm. T. Ellis. August 14, A Trip to Europe. August 16, The Dawn of Plenty. August 22, 24, India, Spitzbergen and the Polar Sea, Dr. Sigel Roush.

Reading Hours, Recitals, and Dramatic Presentations

Reading Hours: June 27, 28, The Truth, Prunella, Miss Louise W. Hackney. July 8-12, 1. Irish Plays; 2. Candida; 3. Short Stories; 4. Mary Magdalene; 5. Selected Program, Miss Maud Miner. August 19-23, Stories in Prose and Verse; How the Vote was Won; Leah Kleshna; Story of Jeanne d'Arc; Scenes from Famous Plays, Miss Jeannette Kling.

Recitals: June 27, 29, Mother; Strong Heart, Miss Margaret July 3, Looking Human Nature in the Face, Mr. Ross July 8, 31, Vanity Fair; Julius Caesar, Prof. S. H. Clark.

July 15-19, Lecture-Recitals. 1. Religious Drama or Mystery, Miracle and Morality Plays within the Church; 2. Corpus Christi Pageant and Play—Religious Drama outside the Church; 3. Decline of Religious Drama and Birth of the new Drama; 4. Farce and Folk Play; 5. Folk Lore of the British Isles, Miss Vida Sutton. July 16, 18, Kipling, Kipling; Longfellow, Mr. Henry J. Hadfield. July 22, Hamlet, Prince of Denmark, Mr. Montville Flowers. August 7, Sunshine and Awkwardness, Mr. Strickland Gillilan. August 8, 10, Bunty Pulls the Strings; The Confessions of a Literary Pilgrim, Katharine Oliver. August 12-17, 1. Natoma; 2. Hiawatha's Wooing, Robert of Sicily; 3. Children of the King; 4. Enoch Arden; 5. Girl of the Golden West; 6. The Lowland, Mr. Edward Hitchcock and Mr. Miner Gallup. August 21, The Rivals, Mr. Charles F. Underhill.

Dramatic Presentations: July 25, 27, The Taming of the Shrew; July 26, 27. The Merchant of Venice, The Coburn Players.

Music

Sacred Song Services: Every Sunday, 7:45 p. m., general congregational singing, with special selections by the Chautauqua Choir, Orchestra, Soloists, and Organist.

Concerts: Occur regularly on Monday and Friday evenings at 8:00, and Wednesday afternoons at 2:30. Special Programs include the following: July 5, Patriotic Concert. July 12, Quartet Song Cycle, Old Irish Melodies, arranged by Arthur Whiting. July 15, Music School Faculty Concert. July 19, Spring and Summer from The Seasons by Haydn. July 20, Patriotic Concert. July 23, The Prodigal Son by Henry B. Vincent. July 24, Children's Concert. July 29, The Sun Worshipers and The Swan and the Skylark by Goring Thomas. July 31, Chautauqua Band, Chautauqua Mandolin and Guitar Club. August 5, Lobgesang (Hymn of Praise) by Mendelssohn. August 7, Nonsense Songs by Liza Lehmann. August 9, The Sleeping Beauty by Frederick Cowen. August 12, Operatic Concert. August 14, Children's Concert. August 16, Old Time Songs. August 19, King Olaf by Carl Busch. August 21, Ballad Concert. August 23, Farewell Symphony, Haydn.

Organ Recitals: July 23, 25, 30, August 1, Mr. Clarence Eddy. Tuesdays and Thursdays throughout the season, Mr. Henry B. Vincent.

Lecturers and Preachers

Mr. Earl Barnes, July 22-26,
Aug. 14.
Mr. C. C. Batchelder, July 30.
Mr. Arthur E. Bestor, July 4,
Aug. 2.
Mr. Frank Chapin Bray,
July 5.
Prof. S. H. Clark, July 22-26.
Hon. P. P. Claxton, Aug. 3.
Canon H. J. Cody, July 14-19.
Mr. William T. Ellis, Aug. 3.
Mrs. Glendower Evans, Aug.
1.

Dr. James A. Francis, Aug 19-
23, 25.
Pres. Wm. G. Frost, June 28,
July 3-4.
Rev. John Calvin Goddard,
Aug. 15-16.
Mr. Edward Howard Griggs,
Aug. 5-10.
Mr. Henry J. Hadfield, July
16, 18.
Mrs. Ida Husted Harper, July
8-12.
Rev. I. T. Headland, Aug. 1

Classified Chautauqua Program

- Mr. Joseph Henius, July 1-5.
 Prof. Allan Hoben, Aug. 12-16.
 Prof. J. H. Holmes, July 24.
 Prof. J. W. Jenks, Aug. 2.
 Prof. G. A. Johnston-Ross, Aug. 18-23.
 Rev. Robert Chapman Hall, Aug. 21.
 Pres. David Starr Jordan, July 6.
 Mr. Algot Lange, July 2, 4.
 Duke Litta, Aug. 8-9.
 Mr. Owen R. Lovejoy, July 25.
 Bishop William F. McDowell, July 7-12.
 Hon. John MacVicar, July 29.
 Dr. Shailer Mathews, July 28, Aug. 2, Aug. 19-22.
 Mrs. Clara Z. Moore, July 13.
 M. Benedict Papot, Aug. 5-10.
 Prof. Francis G. Peabody, June 29-July 2.
 Mr. Augustus Post, July 9.
 Dr. H. H. Powers, July 12, 15-19.
 Hon. Wm. A. Prendergast, July 29.
 Hon. Lawson Purdy, July 30.
 Dr. John A. Rice, Aug. 4-9.
 Dr. Sigel Roush, Aug. 22, 24.
 Mr. G. W. Simmons, Aug. 2.
 Prof. C. Alphonso Smith, July 8-9, 11-13, 19.
 Hon. Herbert Knox Smith, Aug. 1.
 Miss Vida Sutton, July 15-19.
 Pres. George E. Vincent, July 6, 20, Aug. 5-6.
 Mr. Henry B. Vincent, July 29, 31, Aug. 2, 20, 22.
 Mr. L. H. Vincent, Aug. 12-17.
 Bishop John H. Vincent, June 27-28, Aug. 11, 19-23.
 Hon. Henry Wallace, Aug. 17.
 Mr. J. Campbell White, Aug. 22-23.
 Prof. F. J. E. Woodbridge, July 1-5.

Readers and Entertainers

- Coburn Players, July 25-27.
 Mr. Ross Crane, July 3, 5.
 Mr. Montaville Flowers, July 22.
 Germain, the Wizard, July 20.
 Mr. Strickland Gillilan, Aug. 7.
 Miss Louise Hackney, June 27-28.
 Messrs. E. B. Hitchcock and Miner W. Gallup, Aug. 12-17.
 Miss Jeanette Kling, Aug. 19-23.
 Katharine Oliver, Aug. 8-10.
 Miss Maud Miner, July 8-12.
 Miss Margaret Stahl, June 27, 29.
 Mr. C. F. Underhill, Aug. 21.

Musicians

- Miss Harriet Bawden, July 1-31.
 Mr. William Beard, Aug. 2-25.
 Mr. B. E. Berry, Aug. 2-25.
 Miss Rose Bryant, July 1-31.
 Mr. M. A. Bickford, July 31.
 Mr. Frank Croxton, July 15.
 Mr. Clarence Eddy, July 23, 25, 30, Aug. 1.
 Miss Violet Ellis, Aug. 2-25.
 Mr. Alfred Hallam, June 27-Aug. 25.
 Mr. Ernest Hutcheson, July 12, 23, Aug. 7, 12, 21.
 Mr. Edmund Jahn, July 1-31.
 Mr. Sol Marcossion, July 10, 12, 17, 24, Aug. 2, 12, 14, 21.
 Mr. William H. Pagdin, July 1-31.
 Mr. Frederick G. Shattuck, June 27, Aug. 25.
 Mrs. Marie Stapleton-Murray, Aug. 2-25.
 Mr. Henry B. Vincent, June 27, Aug. 25.
 Mr. Charles C. Washburn, July 15.

SPECIAL WEEKS

Child Welfare Week.....	July 22-27
Business and the 'Public Welfare Week.....	July 29-August 3
Recognition Week.....	August 12-17
The Awakened Church*.....	August 18-25
*Bible Study, Social Service, Evangelism, Church Efficiency. (Special circular on request.) Institutes will be held on Foreign Missions, July 29-Aug. 3; on Home Missions, Aug. 5-10.	

DEPARTMENT OF INSTRUCTION

John H. Vincent, Chancellor,	George E. Vincent, President,
Arthur E. Bestor, Director,	Percy H. Boynton, Secretary.

Chautauqua Summer Schools, July 6-Aug. 16, '12

FOURTEEN SCHOOLS

I. English.	VIII. Domestic Science.
II. Modern Languages.	IX. Music.
III. Classical Languages.	X. Arts and Crafts.
IV. Mathematics and Science.	XI. Expression.
V. Psychology and Pedagogy.	XII. Physical Education.
VI. Religious Teaching.	XIII. Agriculture.
VII. Library Training.	XIV. Practical Arts.

PARTIAL LIST OF INSTRUCTORS

Mrs. R. D. ALLEN, Kindergarten Louisville, Ky.	Prof. S. H. CLARK, Expression University of Chicago
Dr. JAS. A. BABBITT, Boys' Club Haverford College	Miss RUTH P. COLLINS, Phys. Ed. New York City
Mr. EARL BARNES, Pedagogy Philadelphia	Mr. W. H. COVERT, Bus. Train. Syracuse, N. Y.
Miss ANNA BARROWS, Dom. Sci. Teachers' College, Columbia Univ.	Mr. FRANK CROXTON, Voice New York City
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Miss NANCY BEYER, Bookbinding New York City	Mr. F. H. DANIELS, Arts and Crafts Newtonville, Mass.
Mr. M. A. BICKFORD, Man. & Guit. New York City	Mr. R. E. DEUEL, Agriculture Cornell University
Mr. JAS. BIRD, Pub. Sch. Music Marietta, Ohio	Miss M. E. DOWNEY, Lib. Train. Library Organizer for Ohio
Mr. G. H. BOJUS, Phys. Ed. Jersey City, N. J.	Miss GERTRUDE DUNTZ, Sewing Mechanics Institute, Rochester
Prof. PERCY H. BOYNTON, English University of Chicago	Miss LURA DUNTZ, Sewing Mechanics Institute, Rochester
Miss E. BRADSHAW, Gra. Sch. Meth. Rochester, N. Y.	Prof. E. J. FLUEGEL, German Cornell University
Miss M. C. BRAGG, Story Telling New York City	Mrs. E. J. FLUEGEL, German Ithaca, N. Y.
Mr. A. E. BROWN, Pub. Sch. Music Lowell (Mass.) Normal School	Miss SARAH FREEMAN, Girls' Club Englewood, N. J.
Mr. W. G. BURROUGHS, Geology Oberlin College	Miss ANNA FROELICH, German State Normal School, Lock Haven, Pa.
Prof. L. L. CAMPBELL, Physics Simmons College	Miss LILLA P. FRICH, Dom. Sci. Minneapolis
Mr. C. O. CARLSTROM, Phys. Ed. Chicago, Ill.	Prof. A. W. GILBERT, Agriculture Cornell University
Prof. L. P. CHAMBERLAYNE, Latin Univ. of South Carolina	Mr. JOS. H. GREENWOOD, P'n't'g. Worcester (Mass.) Art Museum
Dr. R. G. CLAPP, Athletics University of Nebraska	Mr. EDWARD H. GRIGGS, English New York City
Mr. B. H. CLARK, Expression Chicago, Ill.	Miss A. VAN S. HARRIS, Ele. Edu. Richmond, Va.

Mr. JOSEPH HENIUS, Music Theory Institute of Musical Art, N. Y. C.	Miss EFFIE J. RACE, Dom. Sci. Jacksonville, Ill.
Miss MARY D. HILL, Kindergarten Louisville, Ky.	Dr. JOHN A. RICE, Relig. Teach. Fort Worth, Texas
Mr. GEORGE J. HUNT, Metal Work Boston, Mass.	Mr. H. B. ROGERS, Agriculture Cornell University
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Prof. A. E. KENT, Physics and Tutor. Chautauqua	Mr. GEO. A. SEATON, Photography Cleveland
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Mrs. JOHN F. LEWIS, Par. Law Buffalo, N. Y.	Mr. ERNEST SICARD, French Chicago
Mr. M. F. LEWIS, Mathematics Cleveland	Prof. C. A. SMITH, English University of Virginia
Mr. SOL MARCOSSON, Violin Cleveland	Dr. A. H. SHARPE, Phys. Ed. Philadelphia
Prof. SHAILER MATHEWS, Re. Te. University of Chicago	Mr. F. G. SHATUCK, Voice New York City
Miss E. W. MCGREGORY, Draw. Des. Technical High School, Newton, Mass.	Mr. C. W. SUTTON, Mathematics Cleveland
Miss B. E. MERRILL, Lace Making Columbia University, N. Y. C.	Mrs. E. T. TOBEY, Piano Memphis, Tenn.
Miss MAUD MINER, Expression Chicago Sch. of Phys. Ed. & Expression	Mr. H. H. VAN COTT, Chemistry Schenectady, N. Y.
Mrs. CLARA Z. MOORE, Delsarte New York City	President G. E. VINCENT, Sociology, University of Minnesota
M. BENEDICT PAPOT, French Chicago	Mr. H. B. VINCENT, Organ Erie, Pa.
Mme. BENEDICT PAPOT, French Chicago	Miss S. W. VOUGHT, Lib. Train. Columbus, Ohio
Miss BESSIE L. PARK, Phys. Ed. Wheeling, W. Va.	Mr. CHAS. C. WASHBURN, Voice Nashville, Tenn.
Mrs. L. V. PHILLIPS, Ceramics New York City	Mr. FRED M. WATTS, Woodworking Springfield, Mass.
Dr. H. H. POWERS, Art and Travel Bureau of Univ. Travel, Boston, Mass.	Miss M. McC. WOODS, Piano Baltimore

SUBJECTS OF COURSES

Agriculture, Elementary and High
School
Algebra
American Literature, Survey of
Aquatics
Arithmetic
Art: Italian, Northern, Venetian
Art Appreciation
Art and the Human Spirit
Arts, Practical
Art, Public School
Art and Travel
Arts and Crafts
Athletics
Banjo, Mandolin, Guitar
Basketry
Bird Study
Blackboard Drawing
Block Printing
Bookbinding
Bookkeeping
Boys' Club
Business Training
Ceramics
Chemistry
Chemistry, Household

Chemistry, Laboratory
Christ, Life of
Church, Development of the Early
Cicero, Studies in
Classes for Boys and Girls
Construction
Cookery, Advanced
Cookery, School Room
Cookery, Home
Cookery, Institutional
Crops and Flowers, Truck
Dairying
Design and Textile Decoration
Delsarte
Domestic Science
Domestic Science, Demonstration Lec-
tures
Drama, Masterpieces of
Dramatic Action and Presentation
Drawing, Blackboard
Drawing, Freehand
Drawing, Mechanical
Dyeing and Weaving
Education, Elementary
Education as Related to the History
of Civilization, History of

Egyptian Civilization
 Elementary Methods
 Elementary Schools
 English
 English Composition
 English, High School
 English Literature, Survey of
 Expression
 Expression, Non-Professional Course
 European Travel Courses
 Farm Animals
 Farm Crops
 Faust, Goethe's
 Field Work
 Flowers, Truck Crops and
 Food and Dietetics
 French, all courses
 Fruits, Orchard and Small
 Games and Playground Management,
 Outdoor Sports and
 Gardening
 Geology
 Geometry
 German, all courses
 German Club and Table
 Gesture: Language of Action
 Girls' Club
 Goethe's Faust
 Grammar Grades, Methods for
 Greek Teachers' Conferences, Latin and
 Guitar, Banjo, Mandolin
 Gymnastics, General
 Gymnastics, Medical
 Health and Self Expression
 Hellenic Civilization
 High School English
 History of Education as Related to the
 History of Civilization
 House and Its Care
 Italian Art
 Jewelry
 Kindergarten Program, Advanced
 Kindergarten Theory and Practice, Ele-
 mentary
 Kindergarten, Children's
 Kindergarten, Nursery
 Lace Making
 Languages, Modern
 Latin, Beginning
 Latin Composition
 Latin and Greek Teachers' Conferences
 Latin Sight Reading
 Leather Working
 Library Training
 Literature
 Literary and Dramatic Interpretation
 Mandolin, Guitar, Banjo
 Manual Training
 Mathematics and Science
 Metal Work
 Modern Languages
 Monologue, Dramatic
 Music
 Music, Theory and Analysis of
 Music, Public School
 Nature Study for Teachers and Parents
 Northern Art

Organ
 Outdoor Sports and Games
 Painting, Oil and Watercolor
 Palestine, Lectures on
 Parliamentary Law
 Pedagogy and Psychology
 Penmanship
 Photography
 Physical Education
 Physical Education, Normal Course
 Physical Laboratory Work
 Physics
 Physiography and Geology, Laboratory
 and Field Work
 Piano
 Plays, Technique and Appreciation of
 Modern
 Playground Management, Outdoor
 Sports and Games
 Poetry of the 19th Century
 Practical Arts
 Primary Grades, Methods for
 Printing, Stenciling and Block
 Prophets, Prophecy of the
 Prose and Verse Structure, Principles
 of
 Psychology of Childhood
 Psychology and Pedagogy
 Public School Art
 Public School Music: Methods for Su-
 pervisors; Gen'l Course for Grade
 Teachers
 Reading; Artistic Rendering
 Reading Aloud
 Religious Teaching
 Science and Mathematics
 Science, Domestic
 Sewing
 Shirt Waists
 Shorthand
 Sketching, Blackboard
 Sketching, Outdoor
 Sociology: The Rivalry of Social
 Groups
 Stenciling
 Stenography
 Story Telling from the Hero Tales
 Story Telling for Teachers
 Sunday School, Teacher's Bible Class
 Sunday School, Organization of the
 Teaching, Science and Art of
 Teachers' Conferences, Latin and Greek
 Testament, The Wisdom Element in the
 Old
 Testament Teaching, Types of New
 Textile Decoration, Design and
 Travel Courses, Pre-European
 Trigonometry
 Typewriting
 Verse Structure, Principles of Prose
 and
 Venetian Art
 Violin
 Vocal Culture
 Voice
 Voice Building and Developing
 Weaving and Dyeing
 Wood Working

ASSEMBLY DATES FOR 1912

Date	Name of Assembly	Dates	Recognition Day	Final Report
Ariz.	PRESCOTT	June 15-30.....		May 15...
Calif.	PACIFIC GROVE	July 9-19.....	July 16.....	June 20...
Conn.	FORESTVILLE	July.....		July 10...
Idaho	BOISE	June 19-29.....		May 20...
"	PAYETTE.....	June 30-July 4.....		June 1....
"	POCATELLO.....	June 23-30.....		June 1....
"	SPIRIT LAKE	July 19-Aug. 1.....		June 25...
Illinois	CAMARGO	Aug. 11-25.....		July 20...
"	DIXON	July 15.....		June 25...
"	ELGIN	July 15-25.....		June 20...
"	HAVANA	July 23-Aug. 2.....	July 25.....	June 30...
"	LITCHFIELD	Aug. 4-18.....	Aug. 12.....	July 15...
"	LITHIA SPRINGS	Aug. 17-31.....	Aug. 29.....	July 20...
"	OTTAWA	Aug. 16-25.....		July 25...
"	PONTIAC	July 25-Aug. 4.....		June 30...
"	STREATOR	Aug.....		July 20...
Indiana	KOKOMO	July 5-14.....	July 12.....	June 15...
"	REMINGTON	Aug. 10-25.....	Aug. 21.....	July 20...
"	RICHMOND	Aug. 22-Sept. 1.....	Aug. 31.....	Aug. 1....
"	WINONA	June 30-Aug. 22.....	Aug. 13.....	July 20...
Iowa	FT. DODGE	Aug. 18-25.....		Aug. 1....
"	TIPTON	Aug. 3-11.....	Aug. 6.....	July 15...
"	WATERLOO	June 28-July 12.....		June 1....
Kansas	BELOIT	July.....		June 15...
"	CAWKER CITY	Aug. 5-20.....		June 25...
"	OTTAWA	July 30-Aug. 9.....		July 20...
"	STERLING	July 24-Aug. 1.....		July 1....
"	WINFIELD	July 11-21.....	July 15.....	June 20...
Kentucky	LEBANON	July 3-12.....		June 20...
Maryland	CHESTERTOWN.....	June 10-15.....		May 20...
"	MOUNTAIN LAKE PARK.....	Aug. 8-29.....		July 20...
Mass.	MONTWAIT	July 23-Aug. 2.....		July 1....
"	NORTHAMPTON	July 8-19.....	July 17.....	June 25...
Mich.	BATTLE CREEK	June 30-July 7.....		June 10...
Missouri	MAYSVILLE	Aug. 13-20.....		July 20...
"	MEXICO	Sept. 4-10.....		Aug. 1....
N. Mex.	MOUNTAINAIR	July 24-Aug. 2.....	July 26.....	July 1....
N. Y.	Chautauqua	June 27 Aug 25.....	Aug. 14.....	July 15...
"	FINDLEY LAKE	Aug. 3-25.....	Aug. 23.....	July 25...
"	ROUND LAKE.....	July 13-20.....		June 20...
"	SYRACUSE	Aug. 9-26.....	Aug. 22.....	July 20...
N. Dak.	DEVIL'S LAKE	June 29-July 14.....	July 10.....	June 10...
Ohio	BETHESDA	Aug. 3-17.....		July 1....
"	CUYAHOGA FALLS	Aug. 4-18.....	Aug. 16.....	July 20...
"	MARION.....	July 20-28.....	July 26.....	June 25...
"	URBANA	June 29-July 7.....	July 6.....	June 10...
Oregon	KLAMATH FALLS.....	June 3-6.....		May 15...
Penna.	LANSDALE	June 22-27.....		June 1....
"	MT. GREтна	July 3-Aug. 3.....	July 25.....	June 15...
"	ROYERSFORD.....	June 16-21.....		June 1....
S. Dak.	BIG STONE CITY	June 29-July 7.....	July 5.....	June 10...
Tenn.	MONTEAGLE	July.....		June 20...
Utah	OGDEN	July 10-28.....		June 25...
Wash.	WHIDBY ISLAND.....	June 27-July 9.....		June 10...

....*Enjoy the....*

Chautauqua Program

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or AT HOME**

THROUGH READING

The Chautauquan Daily

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The list of Program Engagements cannot fail to suggest something of what the Daily will have to report. Whether a person has ever visited Chautauqua or not, if interested in the most absorbing problems of our time he can hardly be willing to miss the full account of these conferences and discussions. The Daily alone will offer such an account.

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Chautauqua, New York.

A GALLERY OF PORTRAITS

Every woman interested in club life enjoys seeing the portraits of prominent club women. She likes to see the faces of those women in club life who are occupying important positions in the country and when she is familiar with those faces, she enjoys to a greater extent the accounts of the work they are doing. The *JUNE* number of the

GENERAL FEDERATION BULLETIN,

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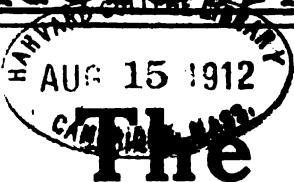
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The Presidential Nominations

What many writers described as the most exciting, interesting and spectacular national conventions since the civil war have passed into history. The respective nominations are before the country. In politics the unexpected often happens, and the presidential contest of this year of grace was so extraordinary, so full of strange sensational and unprecedented features, that nothing would have surprised the more intelligent students of struggles within or between parties for power and supremacy. The Roosevelt-Taft fight was as regards bitterness and animosity without a parallel in American history, and every sober-minded citizen hopes it will remain unparalleled. Such grave charges, vituperation, recrimination as it developed spell demoralization to parties and movements, and cause men to lose sight of principles and issues. But the outcome of the Republican convention at Chicago, which lasted only five days—the real business of the delegates receiving but scant attention—was natural, psychologically logical, so to speak, and inevitable. Under less unfortunate circumstances the convention might have turned to “a third man,” a candidate acceptable alike to the Taft adherents and the Roosevelt followers. In 1880, it may be recalled, the earnest Grant-Blaine contest for the Republican nomination produced a deadlock which was only ended or relieved by turning to Garfield. But the passion and fury of the deplorable

Taft-Roosevelt fight rendered peace or compromise impossible. "No surrender" was the cry in both camps, and the delegates were not free to consult the larger considerations of policy.

The renomination of Taft and Sherman by the "regular" convention at Chicago followed the withdrawal of Roosevelt's name, a withdrawal caused by the seating of some seventy-eight "contested delegates" by the national committee, by the credentials committee and the majority of the convention. The Roosevelt side fiercely asserted that the Taft committeemen and managers "stole" or "took" these delegates, simply because they "needed" them in order to control the convention, utterly regardless of facts and law and moral principles. The Taft managers vehemently denied that even in a single case they had decided against the precedents, the rules and the traditions of Republican conventions. Where the truth lay was of course a matter of opinion, although many impartial onlookers felt that the Roosevelt claims had a very substantial basis in a number of cases. "The steam roller" became a byword in the hall of the convention and in the press of the country. Only a strictly independent body, a court of arbitration, could determine just how many Taft delegates were seated improperly—if any were actually so seated. No such independent, unbiassed body, unfortunately, existed, or had ever been thought necessary. In other words, "the steam roller" has been operated by national committees for many years, and while its victims always complained loudly, history records no attempt at deliberate redress of their grievances. The methods and machinery used in the convention of 1912 had been used in many previous conventions. But it is highly probable that they are now to be "scrapped" and abandoned. The direct advisory preferential primary is "coming" and the nominating convention is "going." Already eleven states have such primaries—though only a few have good, reasonably simple, well-

drawn primary statutes—and during the next four years all the other states in the union, or nearly all of them, will doubtless pass adequate and general direct primary acts. Perhaps in 1916 no nominating conventions will be needed or desired; the voters themselves will then nominate the candidates for President and Vice President, and the conventions will merely adopt platforms and formally record the popular choice. At any rate, no one doubts that by 1920 the nominating convention will have passed into history, and the the “people will rule” completely in nominations and elections. The dramatic and unfortunate phases of this year’s struggle will have largely contributed to that consummation.

What is the situation now? The “regular” Republicans have renominated Taft and Sherman on a very moderate platform. The Democratic convention at Baltimore has nominated Woodrow Wilson after a spirited contest which opened in absolute uncertainty. There were several strong “possibilities” before the Baltimore convention. Speaker Clark had the largest number of instructed and pledged delegates, but not even a bare majority of them, whereas under the Democratic rules a two-thirds majority was requisite. Governor Woodrow Wilson had the next largest group of delegates. Next, in the order named, came Governor Harmon, Congressman Underwood, Governor Marshall of Indiana, and several others. Gov. Wilson was the strongest of the “progressive” candidates, and his nomination is heartily approved everywhere.

Will there be a third party—a party of Progressive Republicans led by Mr. Roosevelt? Will it, if organized, be formidable? At this time these questions cannot be answered. Mr. Roosevelt was “provisionally” nominated at Chicago by a gathering of his stanch adherents, including hundreds of delegates who had refused to vote in the “regular” convention and contested delegates who had been denied seats in that convention. He accepted that nomination

tentatively, subject to a most important condition. He wished the sentiment of the people of the country to be sounded and time to be taken for deliberation and study of all the factors of the problem. He knew that his followers were not united, many of them holding that they could do better work for reform within the old party and declining to leave it or to form a new party. The need and prospects of a new party were to be referred to the insurgent and militant Roosevelt adherents all over the country. Public sentiment, not the passion and anger of "sore" delegates, was to determine the final decision, and radical elements in other parties were to be attracted, if possible.



The New Ohio Constitution

To several of the major reforms embodied in the new constitution proposed for Ohio reference has already been made in these pages. There are in all forty-three changes to be voted on, and they are to be voted on separately by the people at a special referendum on September 3. Thus the voters will have the opportunity to eliminate and select, to revise the work of the constitutional convention, adopting what they approve and rejecting what they may deem too radical or inexpedient and unwise. We give a more extensive list of the important and interesting proposals submitted:

DIRECT PRIMARIES: For the nomination of all State, district and county officers and for municipal officers except in municipalities with less than 2,000 population. The latter may secure direct primaries on petition of 50 per cent of the voters. *The proposal also provides for Presidential preference primaries and the election of United States Senators by direct vote of the people.*

HOME RULE FOR MUNICIPALITIES: Gives municipalities the widest measure of home rule; *permits municipal ownership of all public utilities*; permits each municipality to form its own charter.

HOME RULE FOR SCHOOL DISTRICTS: Each school district by referendum vote, may determine the size of its school board and the organization of its school system.

MINIMUM WAGE: Empowers the Legislature to regulate the hours of labor, establish a minimum wage scale and provide for the protection of life, safety, comfort and health of employees.

EIGHT-HOUR DAY: Makes eight hours a day's work and 48 hours a week's work on all public works.

WORKINGMEN'S COMPENSATION: Empowers the Legislature to enact a compulsory compensation law for injured employees and those disabled by occupational diseases.

ANTI-INJUNCTION: Provides that no injunction shall be issued in labor disputes except to protect life and property; and persons charged in contempt proceedings with violating such an injunction shall be entitled to trial by jury.

DAMAGES FOR WRONGFUL DEATH: Removes limitations on amount of damages that can be recovered in a civil suit for wrongful death.

SHORTENING COURT PROCEDURES Creates courts of appeals to take the place of the present circuit courts; gives courts of appeals final jurisdiction in all cases in which the death penalty, life imprisonment or constitutional questions are not involved; increases the number of supreme court judges from six to seven and creates the office of chief justice, who is to be elected by the people; provides for "one trial and one review," except in chancery cases.

JURY VERDICT REFORM: Authorizes the Legislature to pass laws whereby juries in civil cases, by not less than three-fourths vote, may render verdicts.

SUING THE STATE: Suits may be brought against the State the same as if the State were a person or a corporation.

LIQUOR LICENSE: Licenses the liquor traffic without restrictions, including an inhibition against brewery-owned saloons; automatic revocation of licenses for violation of law; limits the number of saloons to one to every 500 of population; prohibits the granting of licenses to aliens; preserves all present local and county option laws and regulatory measures. Defines a saloon as a place where liquors are sold in quantities of one gallon or less.

EQUAL SUFFRAGE: Gives women equal suffrage by striking the words "white male" from the present constitution. Also provision insuring negroes against disfranchisement.

TAXATION: Continues present system of uniform rule in taxation; restores public bonds to taxation; provides for graduated income and inheritance taxes and allows excise, franchise and mineral taxes on production of coal, oil, gas and minerals.

GOOD ROADS: Permits State Legislature to issue \$50,000,000 worth of bonds for a system of inter-county roads.

DOUBLE LIABILITY: Establishes double liability of stockholders in financial institutions receiving deposits.

VETO POWER: Governor may veto any act of the Legislature or any item in an appropriation bill; requires three-fifths of those elected to each branch to pass a measure over his veto.

APPOINTMENT OF WOMEN: Permits women to be appointed to positions of trust in State institutions where women and children are cared for.

ABOLISHES DEATH PENALTY: Abolishes death penalty and substitutes life imprisonment.

CONSERVATION: Provides for conservation of mineral resources, forestry resources and water power rights; exempts woodlands from taxation.

CIVIL SERVICE: Establishes compulsory civil service in all State, city and county offices.

"BLUE SKY" LAWS: Provides for the regulation of corporations and joint stock companies, and provides for a commission to regulate the issuance and sale of stocks and bonds.

REMOVAL OF OFFICIALS: Removal of dishonest or incapable public officials by the Legislature after investigation of charges has been made by a commission.

BILLBOARDS: Gives Legislature the right to regulate the use of billboards.

Ohio's new constitution is moderately progressive, and all the more significant on that account. It shows what the trend of intelligent opinion is and in what direction serious changes are to be expected.

New Hampshire has a convention at work on her constitution, and as that New England state has had considerable insurgency and agitation against bossism and privileges, it will be interesting to note the reforms voted there and to compare them with those of Ohio and the still more radical western states.

Government and Real Interests

Much of the social unrest and insurgency that now prevails in every country is attributed by serious, impartial writers to "the hollowness of politics." H. G. Wells, for example, holds that politics no longer express "the realities of life," and that lawyers monopolize too great a part of the political stage. Carlyle's sneers at parliamentary wrangling and oratory caused people to shrug their shoulders in his day. Now the dissatisfaction with political bodies is almost universal. American men of affairs feel and often say that we elect too many "mere lawyers" to manage our affairs, and that legislation and administration are therefore crude and inefficient. What government wants is business sense and business method, we are told. A practical, business-like or scientific view of politics, it is further said, would discourage the party system and the manufacture of insincere issues or the emphasizing of slight, fanciful differences.

Not a little in this sort of talk is superficial, to be sure, Business men have failed in politics, and even in the matter of strike-settling they have had to seek the aid of lawyers. Tariffs are made at the instigation or under the dictation of men of affairs interested in protection, yet has any tariff ever pleased all practical men? Do "the doctors agree?" Is there no wrangling among experts and scientific men? Is there any reason to suppose that a parliament of college professors, writers and captains of industry would be more efficient and harmonious than one constituted as the average modern parliament is?

Yet there is a feeling that there is a soul of truth in the current talk about the hollowness and irrelevance of politics. It is the opinion of many that we have out-lived the scheme of representation based on population. We divide a state or country into districts and send from each one or more lawmakers to represent it. When life was simpler and industry more localized the scheme worked well. Rural

representatives spoke for the farmers; urban ones for certain industries and trades. But today one district may have scores of industries and interests, and the representative may be incapable or ignorant or shifty, and may fail to represent the majority of his constituents. Again, several men from one district may serve one dominating interest—perhaps a privileged group, perhaps a single powerful boss.

As has been explained on other occasions, the direct primary, the referendum, the recall and proportional representation are advocated as affording relief from the maladjustments of the present political system. But these reforms may not go to the root of the matter. There are those who propose direct, frank representation of interests and industries in our legislative chambers. One British writer favors a "specialized democracy," voting by the people in masses being replaced by voting by organized bodies. The idea is that each industry, trade, profession, calling should be entitled to representation in some proportion to its strength and importance. Thus trade unions, chambers of commerce, farmers' alliances, medical and legal bodies, etc., would elect and send representatives to voice their needs and protect their interests. There would be collisions and conflicts, of course, but the result would be compromise in each case, and all government is compromise. There would be no false pretences, no indirection, no shuffling, no attempting to be all things to all men. There would be selfish, one-sided, narrow contention, but that would represent "the realities of life," and measures finally passed would be frankly accepted as half and quarter loaves, partial victories and partial concessions. What is done now would be done more candidly and openly.

It may be added that in a body so constituted the men of science, disinterested art, benevolence, social activity would be entitled to representation. Idealism, altruism, learning and beauty would not be deprived of influence and authority.

Where the legislature is double-chambered, as it is in most states and countries, one chamber might experimentally be modified in the way suggested, the other continuing to have mere population as its basis of representation. Such a plan as this would afford opportunity for instructive comparisons and contrasts.



Vivisection, Science and Humanity

A royal commission on vivisection, created some six years ago as a result of a serious and general agitation against brutality, recklessness and license on the part of many experimenters and investigators, especially of the younger generation, recently submitted its final report. Whether the report is a severe blow for the anti-vivisectionists is a matter of opinion, apparently. Some of these find much comfort and moral support in the document, and especially in a minority or reservation report signed by three of the commisisioners.

The gist of the report will be found in the following quotations, which bear on the vital issues of the controversy:

There can be no doubt that the great preponderance of medical and scientific authority is against the opponents of vivisection.

Valuable knowledge has been acquired in regard to physiological processes and the causation of disease, and useful methods for the prevention, cure and treatment of certain diseases have resulted from experimental investigations on living animals.

It is highly improbable that without experiments made on animals mankind would at the present time have been in possession of such knowledge. . . . We desire to state that the harrowing descriptions and illustrations of operations on animals, which are freely circulated by post, advertisement, or otherwise, are in many cases calculated to mislead the public so far as they suggest that the animals in question were not under an anæsthetic. To represent that animals subjected to experiment in this country are wantonly tortured would, in our opinion, be absolutely false.

The commission inquired into cases of alleged cruelty to animals in connection with experiments and found that the facts had been misrepresented or exaggerated. The upshot and final conclusion is that "experiments upon animals, adequately safeguarded by laws faithfully administered, are

morally justifiable, and should not be prohibited by legislation." Not only is the human race benefitted, but the report points out that many animal diseases—anthrax, rinderpest, glanders, etc.—are now better understood and more scientifically treated than formerly as a result of vivisection. Thus man pays to the animal world in direct and great benefit for the pain he inflicts on that world.

But the report recommends many new safeguards and restrictions while suggesting no relaxation of existing regulations, which are deemed too severe by certain vivisectionists. The minority report gives an elaborate exposition of the anti-vivisection view and reveals much sympathy with it, even on purely scientific grounds. Dr. Wilson, one of the minority commissioners, added further reservations on his own account, and summed them up as follows:

"I am not an anti-vivisectionist, but I dislike vivisection or inoculation experiments; and I feel convinced that far more pain is inflicted in some inoculation experiments than in vivisection experiments under Certificate B, when the animal is allowed to recover. Moreover, I am always face to face with this distressing conviction that even admitting that experiments on animals have contributed to the relief of human suffering, such measure of relief is infinitesimal compared with the pain which has been inflicted on animals to secure it."

It should be stated that there was not one avowed anti-vivisectionist on the commission. The report, therefore, is hailed by many of the objectors as surprisingly favorable to their side.



Why Wars of Conquest?

Italy's war with Turkey is a war of conquest pure and simple, and as such it has been condemned by the overwhelming majority of the sane friends of peace and arbitration. But it is an exceptional occurrence. As a rule, the civilized nations disclaim aggressive designs and selfish purposes, and solemnly declare that their armies and navies are maintained as "insurance" in the interest of peace and industry. Wars of conquest are rare in our day, and very soon they will perhaps be impossible.

Why not make them impossible by means of an international self-denying ordinance? In other words, why should not the great powers that now glibly protest aversion and reprobation for wars of conquest formally adopt a resolution condemning such wars? How this might be done is pointed out in a measure offered in the House by Congressman S. W. McCall of Massachusetts, one of the ablest members of that body. The measure is in the form of a resolution authorizing the President to instruct American delegates to future world conferences to express the earnest desire of the United States that "in all treaties of arbitration, unity and peace to be negotiated by the signatory powers in the future, a preamble be inserted by which the powers mutually recognize their national independence, territorial integrity and absolute sovereignty in domestic affairs, and that they will not seek to increase their territories by conquest, and to endeavor to secure a declaration to that effect from the conference."

This resolution embodies an idea first raised in 1908 by American members of the Interparliamentary Union, but objections were then advanced against it. It is, however, too valuable and momentous to be dropped. It would test the sincerity of certain nations, and would show the world which of the powers harbored dangerous and selfish designs and which were satisfied with the present territorial status quo. At any rate, the nations that would like to vote for it should be given an opportunity to do so. They would bind none but themselves.

In explaining his resolution Mr. McCall said to a committee of the House:

"The object of the resolution is to have the President authorized to instruct our delegates to the next peace conference at The Hague to have the nations in effect guarantee their territorial boundaries. It is right in line with many things that have been done in the world; for instance, Switzerland has a guaranty of her boundaries.

"This will limit questions out of which war may arise. The boundary question would have back of it the influence of the peace

conference in some form; and it is not attempted here to say in what way or to what extent, but probably to have our representatives express to the conference the desire of this country that wars of conquest should not be undertaken. It seems to me it is in line with the general peace movement in the world.

"There is no reason why a nation which has clearly defined boundaries should be compelled to keep itself armed in order to maintain these boundaries. They ought to be recognized by the nations generally, and if they are there will be much less likelihood of their embarking in war."

The resolution was favorably reported and highly commended in the better newspapers. It would, if presented to any international conference, receive the support of the sincere friends of peace the world over. Let the power that wishes to grab territory or change the map be compelled to "go on record." Let us know where we stand and from which direction danger to prosperity, progress and evolutionary reform is really threatened. It is hardly necessary to add that the adoption of an ordinance against wars of conquest and aggrandizement would be an epoch-making event.



Chautauqua: Growth of Popular Education

By Mrs. C. von Koch

In "Social Tidskrift," Stockholm, Sweden. Translation by L. L. Thurslove

RECOGNITION Day" at Chautauqua is certainly a peculiar spectacle, and it has been called the most American thing which America can show. It is on this day that the "Golden Gate" is opened and diplomas, printed on parchment, are given to thousands of men and women from all corners of the republic, and not seldom from foreign countries. It is the solemn recognition of the completion of a four-year course of study, not for work done at any one of the colleges, but for studies in the home and along with daily occupation. But a few of each year's graduates can make the trip to their Alma Mater, to receive from the hands of the Chancellor the sign of their dignity as graduates of Chautauqua and to participate in the ceremonies which constitute for many of them the proudest moments of their lives. Most of the graduates of Chautauqua receive their diplomas by mail or through some nearby Chautauqua which bestows the diploma in place of the central institution.

At this year's Recognition Day there were present only 150 of thousands of graduates. They arranged themselves in a procession in the morning outside the Golden Gate, which for the occasion is placed below the steps leading to the Hall of Philosophy. At a definite hour the "Portals of Knowledge" are opened and the procession starts slowly under the arch and is met on the other side of the gate by flower girls in white. In the Hall of Philosophy the ceremonies take place, consisting of music and appropriate speeches. Besides the graduating class there are present representatives from the previous classes, the alumni, with

their standards bearing the symbols and motto of each class. When the formal recognition has been received the whole audience arranges itself in a procession and marches, headed by the Chancellor and the officials of the Institution, to the Amphitheater where the great speech of the day is given. This speech is always given by a prominent person whose every word is considered influential and the speech is immediately spread throughout the country by telegraph. To the best of my knowledge it has only once occurred that a woman was given the honor of being the Recognition Day orator and this was Miss Jane Addams of Chicago. [Alice Freeman Palmer, when president of Wellesley was a Recognition Day speaker.—Ed.]

It was a very impressive spectacle to see the slowly moving procession of graduates march through the crowded streets of the little community. The majority of the procession were women and most of them were past middle age. Some had even reached the age at which interest in the activities of life ordinarily have disappeared. But America is the country of Youth in the sense that the old remain young. Chautauqua is an excellent place for studying the young at seventy or eighty years of age. It is not seldom that three generations have participated in the Recognition Day procession and it may also happen that the grandmother has succeeded in obtaining the greatest number of seals by answering the greatest number of questions in a question paper or by having read the courses of former classes. Witnessing this gathering of "students" is more impressive than witnessing an ordinary group of academical graduates because of the fact that the graduates here have studied the past year in their homes throughout the country and because they are generally past the age at which courses of study are taken up. It was this that Phillips Brooks, the great preacher, saw when he spoke twenty years ago to a Chautauqua Class. "I see," said he, "economic homes, where the work of everyday life has been

lightened by a few moments every day given to serious study. I see rooms which are enlightened by a single opened book. I see factories where the work is done more conscientiously because of the elevated ambition which fills the heart of the worker. I see how parents and their sons and daughters are brought closer together by the combined search for the same truth, and in the mutual enjoyment and appreciation of the same great thoughts. I see the memories of old and young deepened and broadened to a greater understanding of life, of the wealth of history and of the beauty of the world. Good and encouraging comradeship, victories of self, self discoveries, good resolutions, loyalty to high ideals,—all this I see, when I look out over the great numbers of Chautauqua students.”

* * * *

It was in the year 1878 that Bishop Vincent first made public his plan to organize the Chautauqua Literary and Scientific Circle,—a “study circle,” which during its thirty-odd years of existence has counted three-quarters of a million members. He was himself a man of education, and was driven to his conclusions on account of his own experience which taught him that education has the power to increase the happiness of the individual and to give him greater social responsibilities. He looked out over the country and saw a great mass of people who had not only lacked the material facilities for a higher education but who even after the educational hunger had been awakened could not find means to satisfy it. He also saw how commercialism made use of this intellectual craving, how the younger generation read cheap literature, how mothers chose worthless magazines and fiction for their Sunday reading. Without advice and direction they followed their undeveloped taste and not seldom the result of this was an unhealthful and destructive atmosphere for the home. The door was opened for this great uncultivated part of the community, deeply rooted in self-satisfaction, ignorance and

scepticism, which resents anything beyond the narrow boundaries of their own reality. An organization for home study was as much called for by the welfare of the individual as the community.

It was not as easy thirty years ago to convince people of the importance of home study as today, and among the criticisms which met Dr. Vincent's plan, was that of its being shallow. Dr. Vincent is, however, the first one to admit that it is not the most thorough. But he points out that the criticism of superficiality applies to any course of study. He says that the student who does not realize on his examination day that his education is superficial will not succeed in life. But shallow knowledge is better than no education at all. The one who never had the opportunity to take a broad educational view will never see the particular point at which the possibilities of his life are concealed. The following example is illustrative: Professor Joseph Henry of the Institution of Natural Sciences at Washington, D. C., relates that as a boy he read exclusively fiction until when he was seventeen years old a book of popular science came into his hands. He became so interested in the book that the owner made him a present of it. In the year 1837 he wrote the following on the title page of the book: "This book has, although not a work of importance, had a great influence on my life. It was the first book which I read thoughtfully. It opened before me a new world, it gave me a great interest in formerly unnoticed things, it turned my ambition towards Nature study, and while reading it I made a resolution to devote my life to the search for knowledge." Who will say that it was not a commendable action to put the book in the hands of the thoughtless boy—this is all that the movement of popular education is trying to do on a large scale and by systematic means.

That the Study Circle at Chautauqua filled a real want was shown by the first year's membership which was greater than the highest expectation of its originators. Seven thou-

New Photographic Glimpses Of Chautauqua



Aula Christi: The Hall of the Christ



Reservoir on the Farm



A Kindergarten Group



In Chautauqua Groves



Beyond the Iron Bridge



Racing Yachts



Arts and Crafts Studios

sand people joined the home study department within a few months! The original plan embraced three principles, which even yet are recognized, namely: (1) The studies are intended to give a general education, what the Americans call "the college outlook;"—not special or professional education; (2) The course is extended to four years; (3) All the students during a certain year read the same course.

It was found difficult to find readymade handbooks of study for these courses, and it was therefore necessary to write several books specially for the course. In this manner it was that the "Chautauqua text-books" were originated, which constituted the foundation for about forty larger works on history, biography, natural sciences, theology, etc. These handbooks were used by the members in the Chautauqua courses until the year 1886 and were sold in large quantities to the public and even to students at the universities.

It is interesting to see how the leaders of this Institution have gradually perfected the system of popular education to the present condition. The course of 1878-79 consisted of ten volumes, of which six were great works and four smaller guide books, and it covered seven subjects, English history and literature, Greek history and literature, Astronomy and Physiology together with Biblical history and interpretation. Many of the commended books were heavy reading and the "Pioneers," as the first class calls itself, look upon the later and much more easily assimilated courses with some sympathy. Without doubt the first year's work must have required much time and energy in spite of the "superficiality" which was the objection from the academically educated people. The following year they found it necessary to decrease the requirements of the course but hardly within the next eight years was it possible to arrange a systematic course of study. This was accomplished during the course 1886-90, when a definite division between the English, the American, the Greek and the Roman year was established. This division has been retained; but place

has also been given to other European nations as France, Italy, Russia, and Germany. Besides this, every year has one science in the curriculum. Along with the tendency towards specialization two other tendencies have followed, namely a reduction of the number of required books and a more definite and detailed course of study. Since 1899 it has been required to read only four books a year and these are now written specially for the course and only two or three principal subjects with a few subdivisinal subjects are taken up.

The authors of the first Chautauqua text books were almost all non-specialists or laymen in the particular subjects and the reason for this was the superior position taken by the colleges to the whole enterprise. The fact that almost all of the Chautauqua text-books are now written by university professors indicates the important development in the position of the higher education with respect to popular education. This great change in the relation between higher education and popular education has been brought about largely by the influence of Chautauqua Institution.

Among other results from years of experience may be mentioned that the scientific courses which require laboratory work have been abandoned. If instruction in Physics and Chemistry cannot be profitably undertaken in schools without laboratory work also, it is not to be expected that the home study courses should include these subjects without laboratory work. Other sciences as Astronomy, Geology, Biology, Psychology, and Economics have however been included in the courses in a popular form. The theological subjects have also been abandoned entirely since it was found that these subjects naturally excluded those outside the Protestant denominations. This change reflects the strong American dislike for all doctrinal preaching.

It remains to describe the monthly magazine, **THE CHAUTAUQUAN**. Certain problems arose during the first years of the courses. How should the members be encour-

aged in their work during the year? To give them a list of books and then leave them to their own direction would evidently lead to failure of the whole enterprise. Besides this the administration received numbers of questions from members. One asked for explanations, directions for pronouncing foreign words, names of books on different subjects, etc. To answer all these questions individually was found too expensive and besides it was unsatisfactory. Here was found a need for a publication and in 1880 THE CHAUTAUQUAN was established. Its objects from the start were as follows: (1) Advice on the reading of literature by articles treating on the principal subjects in the year's course; (2) Impartial reviews on subjects of public interest; (3) Directions and instruction in the methods of taking and keeping notes,—questions and answers,—a list of pronouncing directions and words,—proposed programs for society meetings, etc.

The plan of the magazine has since been changed on account of the introduction of new principles in the plan of instruction, and it has besides been influenced by the enormous development of the whole American magazine literature. While the great number of cheap magazines have introduced good articles on subjects of popular interest THE CHAUTAUQUAN has confined its program to that of popular education alone. This however does not prevent the magazine from publishing articles on current events when they are illustrative of any of the courses given during that year. The great flood of popular literature has given rise to a new problem, namely the danger of distracting the modern reader. This has given THE CHAUTAUQUAN a new function, that of directing the modern reader to select the most valuable and important in the great mass of American literature. One might almost say that this is the main purpose of the whole Chautauqua course as it is given today. The magazine was started when the lack of good popular literature was one of the greatest hindrances to popular

education. Today the difficult problem for Chautauqua is to prevent the reader from drowning in the sea of magazine and other popular reading and to teach him the difficult art of concentration.

To become a member of a Chautauqua Class it is only necessary to send the name and address, together with five dollars, and for this one gets four books and twelve magazine numbers a year. If one has read the course four years in succession one is entitled to a diploma and has the privilege of passing through the Golden Gate at Chautauqua. The graduate has the privilege of answering a number of questions on a question paper and as a recognition for this proof of knowledge he receives on his diploma a corresponding number of seals. Of the hundreds of thousands of people who have started the Chautauqua course about 50,000 have finished the four-year course. The greatest number of seals which have been earned by any one student is 126. These seals bring with them certain distinctions. The graduate with four seals, ordinarily obtained by answering question papers, becomes a member of the Order of the White Seal. Seven seals entitle to admission in the League of the Round Table, and fourteen seals and more entitles to admission into a higher order. Besides these there is one new order under organization, the admission to which is fixed at 49 seals.

The distinctions here mentioned are given for continued study in one or more special lines, the interest in which has been awakened in the first four-year course. This first four-year course pretends only to be a sort of introduction to the Chautauqua method of study. The organization has also cared for continued study after the completion of the four-year course. They have seventy-five different courses of study for continuation after the regular course and all have been carefully planned. The student receives printed directions and also may send in a review of the books and

answers to questions regarding them which for a nominal fee are corrected and marked.

[To show the character and thoroughness with which the C. L. S. C. Course is planned, the author listed the four books of a European year and the Magazine series, quoting the program of weekly reading as laid down from month to month.] In this way the books are taken up in a proper order for perusal, but during the last months of the course the literature and science books are read simultaneously. As a rule not more than two subjects are recommended each week. The object of this is to train the students for concentration.

This description of Chautauqua would not be complete if no mention were made of the local Chautauqua Reading Circles. Not less than 11,000 such have been organized since 1878. About four hundred of these are in cities with 10,000 to 50,000 inhabitants, seven hundred in cities of three to ten thousand inhabitants, but three thousand of these reading circles are to be found in cities and villages of less than three thousand inhabitants, and fifteen hundred of them are to be found in the most remote country villages with a population of hardly a few hundred. They vary of course according to the intellectual and social advancement of the members, but their purpose is the same throughout, to bring together the Chautauqua students to the same studies, mutual assistance, encouragement and exchange of thought, and to spread the means of gaining an education to others. By means of a reading circle of this kind it has been possible for persons who have not the means to pay the tuition of five dollars a year to combine for a set of the books in this course. Discussions are arranged on the subjects of the year and written lectures and lantern slides are loaned by the Institution for a nominal fee. In some places the ministers have taken the Chautauqua Institution as their Sunday topic and thereby aroused interest and initiative among their congregations in this direction; in

other places it is the students, upon their return to the small town where they live or to the country, tired of the ignorance and indifference to culture among the country people, who have been prompted to organize reading circles under Chautauqua auspices. In this manner they have not only rid themselves of the intellectual dullness of country life but have often in a few years changed the whole intellectual atmosphere of the community. In general it requires the initiative of only a few persons to accomplish these results, and to enlighten the lives of hundreds of people. The reading circles in different parts of the country have combined into larger associations and this association has held several conventions to encourage the more isolated reading circles. It might be mentioned that outside societies as unions, and clubs of various descriptions have joined the circles and by the help of Chautauqua arranged reading courses and lectures.

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"Of course not," said Jacob. "There is an upper and there is a lower, and between there is a third piece. But she cut them all out from new material that she bought herself. She as much as told me so. And it is so warm and comfortable, and so full of the memory and love of Elizabeth!" And old Jacob "snuggled" himself under the quilt and told Mary to go on with her story.

And Mary went on, and told Jacob that the quilt was really "made of more than two hundred pieces."

Jacob interrupted her with one of his prompt, stout, and sharp denials, and told her it was useless to tell him "such a story," and that it would take away a great deal of his pleasure to know that Elizabeth did not buy it all and make it up just as he had always believed.

And Mary continued her story: "The outside of the quilt—the upper side and the under side—was Elizabeth's purchase, and a little ripping on the edge would show you that the inside and main body of the quilt was piecework and of different kinds of muslin, with here and there bits of gingham and silk. In reality, the work of putting the hundreds of pieces together was superintended by Elizabeth, but is not all the work of her fingers. Other people helped her, and nobody can tell now just where all the bits of silk, muslin, gingham, etc., came from."

Then Jacob trembled and frowned and muttered to himself, while Mary talked, and tears came into his eyes. He was old and nervous and notional and fidgety, and this strange story troubled him. He denied it all, and reproved Mary for taking away the sweet thought that it was all the work of Elizabeth. "But bring the scissors," he said.

Then Mary carefully clipped the thread along the edge of the quilt, removing a few inches of the border, and, lifting the upper cover, revealed within a patched quilt of many colors and of many kinds of material—blue, gray, green, white, pink, scarlet, squares of satin, of muslin-de-laine, of linen and calico.

"It is as I told you," said Mary.

"Well," said Jacob, "I do not like this thing at all. It seems to spoil the quilt as Elizabeth's work. I wish she had not told you, or I wish you had not told me. I do not like all these colors and patches of different kinds of stuff. I like to think of it as all one and as all Elizabeth's, and I like to believe that she was perfectly certain as to where it all was bought and when it was begun and finished. Your new story about the old quilt somehow spoils it for me. What an age this is for new ways of accounting for old things! I do not like it!"

Mary, who loved Elizabeth as truly and as ardently as Jacob did, with all her love for Jacob, disliked to see him so crotchety and unreasonable. Therefore, instead of trying to smooth things over, she went on to say: "To me the quilt is more beautiful and much more valuable in its variety than if it were a unity. It really represents a great deal more work, and a much longer period of time, and much more art, and a higher taste, and a more tender love in Elizabeth than it could have done if your idea were true."

"Well, I don't know," answered Jacob. "I am pretty well set in my mind, and I don't like to have anybody unsettle my views. Really, it doesn't seem so much like Elizabeth's *own* as it did before."

"To me," answered Mary, "it seems more like Elizabeth. She was economical, and saved all the scraps of things. She was interested in so many different classes of people and different parts of the world that friends used to give her relics, curiosities, and bits of travel-stuff. Now, there are in the quilt pieces of silk that a missionary from China gave Elizabeth, and several of the finest fabrics in that quilt came from India. There are fragments of linen from Egypt; and, if you were interested in it, you could find threads of silk and of gold that came from Australia. There are little squares in the quilt from the dresses worn by Elizabeth's grandmother, and by two of her grand-

aunts, and from Elizabeth's own dresses when she was a school girl; and there are two pieces in it from her wedding dress."

"Well, I do declare!" was all old Jacob was prepared to say; and he interrupted Mary to say it.

Mary continued: "A lady whose husband had been to the Arctic zone in search of Sir John Franklin once gave Elizabeth a small cutting from an Arctic native's dress, and that is in the quilt. And there are tiny squares that came from Rome, and from Jerusalem, and from St. Petersburg. Elizabeth prized them all, and put them into the quilt, and you have been wrapped up and covered and comforted cold nights for all these years by all this precious stuff."

"Why didn't Elizabeth tell me?"

"Partly," answered Mary, "because she thought you would think it foolish. You were always a little unreasonable, Jacob. And partly because she thought that when you did find it out, after she had gone, you would be pleased to know how long she worked on it, and how much thought and love she put into it, and how much of the world has a place in it, and how it would interest you and other people, exciting your curiosity and occupying your time as you studied it. So she covered the quilt with a plain spread of muslin and fixed it so you would be comfortable under it, and some day find out how she made it, and then prize her taste and love all the more because of it."

When Mary ceased, Jacob was crying. And for a long time nothing was said. The old clock ticked steadily and solemnly in the silence.

"Can you take off the upper spread tomorrow, Mary?"

"Do you think," asked Mary, "that you can be warm and comfortable under a polychrome quilt?"

"And, Jacob, do you think you could ever come to have faith in a polychrome Bible?"

"A polychrome what?" asked Jacob Christman.

Backward and Forward

By A "Pioneer"

SHE was a plain woman, well along in the fifties. Life had been a hard struggle for her, but devotion to the cheery though helplessly crippled young brother, left to her care at her mother's death, glorified all effort. It was for his sake that in the intervals of an isolated farm life, her eager mind had read and thought and sought out the best things, and the boy had responded to her yearning tenderness, his shrunken body seeming to emphasize the growth of his ever hopeful soul.

One hot night they rested on their tiny porch, the youth propped up by the inevitable cushions, and his sister, with her worn, rough hands, but eyes that shone like the stars above them, close beside him. "Lad," she said, "I've been thinking all day of the poem we read together last week, 'The Reformer.' Do you remember it?"

"Indeed I do," said the boy. "How the solitary soldier sat down before a monstrous wrong. It was like a huge castle and its walls were of hard porphyry, so polished that the arrows of the soldier glanced from its slippery sides. Then, at last the earth grew impatient

" 'And down, in one great roar of ruin, crashed
Watch-tower and citadel and battlements,'

and when the red dust had cleared the lonely soldier stood with strange thoughts beneath the friendly stars. I wondered if old earth did get impatient sometimes."

"It almost looks like it," said the sister, "when I recall how fast things have moved since I was a girl. You don't remember, but I do tonight as I think of the stars, how in my girlhood the preachers warned us against that dangerous thing called 'science.' It was unholy, they said. The awful beauties of Nature had been described by the Psalmist and that was enough for anyone, but now some men with impious intellects were trying to find out Nature's secrets,

things that religion had never told them. Keep away from them, they said."

"But why?" queried the boy. "You told me once about the wonderful spectroscope which shows us what the stars are made of. Shall we sometime find something that will tell us what God is?"

"Perhaps," said his sister. "I do not know; but let me tell you this: Some great men that I read about said there was nothing to fear. Let people find all they could about science. Studying the stars had never done us any harm; the rocks had shown us many a secret. There was even then a new science. Men called it biology and had discovered how our bodies develop. Microscopes had shown the tiny cells, full of life, changing and growing and giving us health. Many good Christians warned us more than ever. The scientists would find where life came from, they said, sadly, and then there would be no God."

"And have they?" eagerly asked the youth.

"No," she said, "but it worried me a great deal. I asked that grim old doctor who came to see us when you were born, and he smiled and looked at me in such a kind way. 'Do right,' he said, 'and don't be afraid of any kind of discovery. God is teaching us a heap of things in these days.'

"One day, when you were a little boy, I first strolled over to that Chautauqua five miles away. A famous man was telling about Religion and Science. It was so helpful. You know that little cheap book I gave you a few years ago called 'Man's Antiquity and Language,' with the paper covers that you quite wore out?"

The boy laughed as he shifted his pillows. "It was a good one, wasn't it?" said he.

"Well," she said, "the lecturer spoke of Anthropology. He said 'Religion has already got a great deal from Biology, and now its roots are reaching down into Anthropology.' I remember his very words—'Anthropology is telling us

what a wonderful human family we are, how different races first began to think about religion, how they built their homes and how they began to grow into civilized beings.' Then he said, 'But let me show you how, when we study Anthropology, we are also right on the track of another science, Comparative Religion.' (Don't you remember, dear, how the Chinaman who helped us last year showed us his tiny Buddhist Bell? And the darky who went to camp meetings and was so anxious to 'get religion?' Then there was that queer gypsy girl who stopped here for water in the summer and said she came from across the sea.) The professor named a great many kinds of people, and he said, 'Do all these people really believe the same thing deep down in their hearts? and have some of them come from races which developed ideas much slower than others? Does their different speech really make them different? Shall we not be kinder to them when we come to understand them better.' "

"Go on," urged the lad as his eyes kindled and he forgot his restlessness.

" 'Now,' said the professor, 'see how science is helping religion. It makes religion a great deal more wonderful than it ever was before to have science as its handmaid. Think of the fine Christian men who are our great scientific historians. How they've worked and sifted old manuscripts to tell us the real truth. Think of our noble Christian archaeologists, their helpers, who have dug up surprising treasures from the earth. Why,' he said, 'we are getting away from many old notions that were really like worshipping idols,' and he quoted the Scripture, "The truth shall make you free." 'This search for truth,' he said, 'is our most reverent approach to God himself.' I tell you dear, I've never felt the same since I heard that lecture. He continued: 'There is a new power called the psychic force, scientists don't yet understand it but a great many people are thinking about it. It may be,' he said, 'we shall some

day, perhaps hundreds of years from now, understand some of our wonderful spiritual powers just as today we hold in our grasp some of the great physical forces of the universe.' And he finished his lecture by saying, 'The spectre of science has lost its terrors for the Christian.' "

* * * * *

A week later the quiet of a still Sunday evening found brother and sister once more settling for a chat, as they watched a brilliant western planet.

"I will give you a poem this time," said the boy. " 'Oh East is East and West is West and never the twain shall meet.' Did you ever hear it? I found it in the county newspaper today. It's a long poem, but the first lines puzzled me. Why are East and West never to meet?"

"How odd that you should have found that today," said the sister. "I've been so eager to tell you what I heard at the town hall last night, but you were asleep when I got home. You know that lovely picture of the White City at Chicago which the traveling library man left with us? I often heard mother tell of her delight there a year or two before she died. Last night they had a stereopticon lecture at the hall with pictures of the fair. It was like a fairy tale. I longed to walk by the great lagoons surrounded by beautiful statues and to have you in a rolling chair where I could show you everything. But just before the lecturer closed, he said that it was such a great exhibition that people from all the world came to see it, and the most interesting thing of all was the meetings of religious people of all sorts and kinds. It was called 'The Parliament of Religions.' The speaker said it was the first meeting of all the religions of the world and was the 'Crowning work of the Nineteenth Century.' It was thrilling. I felt as I did before when that scientific professor told us that to find new truth was to come close to God.

"I thought of you and I went up afterward and asked the lecturer where I could find out about the Parliament.

He said the town library ought to have a magazine which would tell me. So I've been over there all the afternoon. They couldn't let me bring the magazine home but I've read it and it's just like a story. Queer, too, that you should have been reading about East and West. You see," she said, "this Columbian Fair was to celebrate the four hundredth anniversary of the discovery of America. How well I remember, as a child, an old book containing awful pictures of burning heretics. That was about the time that Columbus came over. Then think that four hundred years after, here was our Columbian Anniversary with men and a number of women, too, coming from every quarter of the world to shake hands and tell each other what they believed. Wasn't it great? Yet, you know, there were people who couldn't stand it. They said those who got up the Parliament were just getting together a perfect Bedlam and were as faithless as Judas Iscariot. But others wept for joy when they heard the friendly greetings from Hindus and Siamese and Japanese and Chinese and Persians and ever so many others, besides all sorts of Christians just as if we were all God's children. And one old Israelite in Germany whose son sent him the newspapers wrote back, 'the times of the Messiah have come.' "

The lad's eyes brightened as he pictured the costumes of that brilliant company, the gorgeous silks and the snowy lawns of many an Oriental, the strange languages and the strange people all looking curiously at each other, yet with friendly good will—"Wasn't it splendid! Why shouldn't they!" he said.

"Well, you see, we Christians haven't always been as thoughtful as we might. It helped matters a great deal to have American Christians show the most generous hospitality to their Oriental visitors. There was one Buddhist who said he should be glad to have real Christianity in his country. He had criticized the false Christianity which he had seen and thought the Christians at the Parliament

would mob him, but instead they were enthusiastic. People didn't all think alike but they couldn't help knowing that they had one Father in Heaven. The famous German scholar, Professor Max Müller, was so impressed by it that he said the Parliament had developed into a reality which will bear fruit when everything else of the mighty Columbian exposition has long been swept away from the memory of man.

"I must give you this bit of poetry which seemed to memorize itself—one writer in speaking of the Parliament, said it made him think of those words of Whittier:

" 'Wherever through the ages rise
The altars of selfsacrifice
Where love its arm has opened wide
Or man for man has calmly died
I see the same white wings outspread
That hovered o'er the master's head.'

"Whittier died before this Parliament of Religions but you know poets often see so very far ahead."

* * * * *

"I haven't seen you since yesterday afternoon," said the brother as he tightened the knot on a hammock he was netting, "but I heard the carriage drive in at nobody knows what hour last night. You must have had a gay time to stay to come up on the late train!"

"Well," laughed his sister cheerily, "I've decided that even a foreign missionary, and I've great admiration for them, can't work any harder than the head of a farm in harvesting time! But I've had great thoughts," she said as she casually scrutinized the workmanship of the hammock.

The boy looked affectionately at her fine bearing and the noble pose of her head. It came over him that she resembled the beautiful picture of the Greek Athene which she had hung in his room.

"You'll think it was worth staying late for when I tell you that this meeting at the County Seat was a State gathering on foreign missions. It wasn't merely reports of missionaries in the field, they were enough to make many of us humble, but it was the remarkable addresses of some

of the specially invited guests which gave me a sort of world view. You know any big idea of that kind always sets me up."

"It's mighty interesting to hear about them," said the lad. "What's the latest?"

"Oh, everything. The world is getting so close together that you can hardly hear about one corner that does not touch the rest. You remember our talk on the Parliament of Religions?"

"Yes, I wish there was some more," replied the boy. "I can hardly wait for the world to get along."

"Well, this meeting was wonderful because it seemed to fit in with that illustration of world brotherhood. You and I almost forget that there is such a thing as India. We are so far away. But the English people don't. Thousands of East Indians have been trained at English universities—but I must not go too fast. It seems that after the Parliament of Religions a noble Christian woman left an endowment of many thousands of dollars to have every few years some of the greatest scholars in England or America make a special visit to India with the idea of helping the East and the West to understand each other better. Of course it was a very delicate and difficult thing to do, when you think of all the sects in England and America, and the need of very broad minded thinkers with great spiritual powers. Yet the marvelous part of it is that in this very short time, less than twenty years, there have been most surprising changes in the thought of Anglo-Saxon Christians about their Oriental fellowmen. It's just what the Parliament of Religions tried to do—to get people to understand each other. Isn't it good that we can hear about it even if we are off here on our farm. I tell you, dear, ideas travel fast.

"The speaker last night who told about this said that it had had a wonderful effect already on the whole Christian Church, for people were beginning to learn that God had the

needs of the four million people of India as much at heart as those of the Anglo-Saxons and that we westerners will never really understand what a great thing Christianity is till we get some ideas from the East. The Anglo-Saxon peoples, he said, were always 'doing things.' The material world is so important to us. But the eastern people love to 'get into the quiet,' as the Quakers used to say. They want to think. They don't get their ideas through the Greeks and the Romans and the Dark Ages and the Reformation and all the rest that we have behind us. They have their own thousands of years of history and thinking and God is leading them by his own way. That's what your poet said, 'East is East and West is West;' but far-seeing people say East and West will surely meet some day, after all.

"There was one very short and interesting address by an Englishman who said that he had been among the Turks a good deal in the past year, and a very surprising thing was that he had repeatedly run across an old legend first told him by a Mohammedan Turkish officer, a persistent legend among the followers of the Prophet that Isla, the name they give to Christ, would return again. The legends of his return represent him as being sorely distressed at the low state of Christianity—but the legend of his life as that of a gentle and lofty teacher of the highest spirituality is widespread. It seems like what the Bible calls 'in the fulness of time' to have these gleams of light shining out from most unexpected places.

"The last speaker was an Englishman, the head of an English college in India. I really feel as if I had been in a new world. The fact is, I get quite out of breath when I read about China in these days, and this speaker was almost as eager when he spoke of the unrest in India. He said the East is widely awakening. The half civilized among them can never relapse into their former isolation. Then he told how the national spirit was being aroused in astonishing fashion. Think of that country with four hundred

millions of people who speak two hundred different languages and yet a feeling that they are one great people actually growing. He said among the leaders of this new national movement he had actually known Mohammedans, Indians and Christians to work side by side, a thing quite incredible in India even ten years ago. And the most interesting thing of all, he said, is going to be the relation of this wonderful new movement to the Kingdom of God. England has brought peace and unity to India. What this astonishing nation is going to work out of all its stirring ambitions and latent awakenings is something that the world is certain to regard with amazement, for already experience has shown that wherever Christianity goes, aspirations spring up among the people. Then he told of an experienced English physician in India who said, 'In the old days the populace could scarcely make any comparisons between their own condition and that of more unfortunate people, but now their own slums and terrible native quarters compare most unfavorably with the houses of British officers and their own wealthier brethren. So far as I can see,' added the physician, 'such misery is always the fundamental cause of all popular unrest.' Then the professor closed by saying that not only the men, but the women, are being interested. There is unquestionably a great social upheaval coming when the emancipation of women and the changes in the restrictions of caste will have a great effect upon the people. Surprising changes are taking place suggesting still greater to follow. The East moves inquiringly toward Christ."

* * * * *

"When we talk about things in these lovely summer evenings," said the boy, "the progress of the world with all its inventions and great plans seems so wonderful; then we read of such cruel things in the papers that it seems as if everybody hated everybody else."

"Yes, I know," said the sister with her far-away look. "I've often thought that the only safeguard for us all was

to keep up our persistent search for the good. Some years ago a famous man died in Chicago. At his funeral a distinguished speaker described him as one who 'traveled around the world looking for specimens of human brotherhood put into practice and then came home and wrote them up for his fellowmen.' What a glorious thing—that search for human brotherhood, and writing it up to make it plain for everybody. Think how those books have stirred the nations. You can be sure that every thoughtful statesman in the whole world has copies of them. I've been thinking that it would be a very inspiring thing for you to begin making a book of human brotherhood put into practice. It would be great fun to see how many different kinds of things you could discover, and your friends would hear about it and send you things. Before you knew it you'd be having a grand collection and then you could send a letter to the county paper once in a while giving them the latest news from your 'Human Brotherhood' book."

The lad brightened, as he always did at a new idea. "You must get me a blank book at once," he said.

"But let me tell you," his sister continued, "of something I read in an English newspaper the other day. I found it in our shoe shop where that English cobbler works. He said I might have it as soon as he finished it, and it will be fine for your new Brotherhood book. Last summer a famous Englishman came to this country. He was the pastor of a big working men's church in London which has a wonderful men's meeting known as a branch of The Brotherhood Movement. It was only nine years ago that this great Brotherhood Movement was started. The working men of England wanted a seven-day church in England—open for people all the time, and where they could play billiards and other games and talk and read and come to know the things that interested their fellow men. You'll be astonished to know that not only has this splendid club 1,200 men in its membership, but the whole Brotherhood

Movement throughout England has enrolled three-quarters of a million men. One very interesting thing about it is that every Sunday afternoon the men gather in their large institute hall and invite the most capable and interesting men to come and speak to them. Members of Parliament, cabinet ministers and people who are doing their part in the government of England—men of all creeds attend and speak at these meetings, the only condition being that they shall speak from a Christian standpoint.

“One more very surprising thing. These Christian Brotherhood men made a genuine pilgrimage to Brussels a year or two ago to tell their fellow working men in that country about their great band of Christian workers. They carried their banners, one of them bearing the legend, ‘Christ the Leader of Humanity,’ and their Brussels fellow workers received them in the great Hall of Science, never before opened for any religious purpose. The meeting was such a success that the next year a company visited Liège for another meeting, and still once more they made a trip to Paris where the enthusiasm was really amazing. When things like this can happen we need never despair, even though they do look very dark at times. Did you see in our last county paper what that recent letter from Germany said? At the time of the war scare a few years ago between Germany and England some German Christians declared they would not consent to be rushed into a war with their English brethren and a noble company of them paid an enthusiastic visit to their English compatriots. So cordial was their reception that the German emperor sent his yacht to convey a return group who wanted to exchange courtesies with their German neighbors. They were received most cordially and fêted from end to end of the country. You know there are thousands of Germans today who don’t believe in war, and some day the time will come when they will surely refuse to fight.

“The people are growing stronger all the time. The

shoemaker up here asked me to read this little hymn which some one in England had sent him. It is sung very widely over there:

“ ‘When wilt thou save the people?
O God of Mercy, when?
Not kings and lords, but nations,
Not thrones and crowns, but men.
Flowers of Thy Heart, O God, are they;
Let them not pass, like weeds away—
Their heritage a sunless day.
God save the people.’ ”



A Climb Up Parnassus

By Kate F. Kimball

NANNIE Carter looked up as the front gate clicked. "All serene, Linda? Isn't it a gorgeous day—real Kentucky." The visitor dropped down on the front steps. "It was a mercy we decided to meet here," she laughed, "the circle could never have got into our little pigeon box of a house. A regular furor seems to have broken loose in this town. People apparently have got wind that we're about to study art with a big 'A,' and who knows but we may have a panic! You remember we began by lending around that extra half-dozen art books that we ordered in addition to our regular Chautauqua sets early in the summer and yesterday the four Penfield girls telephoned over to ask if they might come to our "reading aloud" meeting today. It seems they are quite infatuated with the copy of one of the books which some one had lent them. Then Kate Prosser also called me up to say that a half-dozen people, whom she'd run across this week in her various jaunts about town had approached her respectfully and said they'd heard we were going to read aloud today from a wonderful new book on art just out. Kate hospitably said, 'Come along, the more the merrier.' I happened to think yesterday of those two fine Currier girls, the dressmakers, who make such sweet gowns. You know their younger brother who died was a very promising artist. I dropped in and told them about our scheme and the tears came into their eyes as they said they'd be charmed to come." "I wonder if the chairs will hold out," laughed Nannie. "Oh never mind, we can prop up our people with cushions all around the piazza!" "Excuse me a moment, there's the telephone." Linda was mentally grouping the guests in appropriate corners, as Nannie returned with a gleeful chuckle. "It's from Mabel Marshall. She says the extra prints she ordered have come, so we can stand them up on

easels or pin them to sofa pillows so that everybody can see and enjoy them. You know I've told everybody to come early and I've guaranteed a supply of lemonade. Good old Jerusha is squeezing lemons this very minute."

"I've been thinking," said Linda, "that our informal reading afternoon may result in a stiff and mysterious affair if we don't make our guests understand clearly what it all means. Probably half of these extra people who are coming don't know why they should suddenly be invited to hear our "art readings" except that they have latent longings in that direction. I see it behooves me to make a speech at the outset!" "It surely does," said Nannie. "There are twelve in our circle but I judge there will be forty here. We must enlighten 'em." "Shall we say anybody who wants to can come hereafter? We don't want to develop a kind of irresponsible mob spirit in our select circle after all these years of good hard work and high standards." "I know how you feel," said Dorothy thoughtfully, "but I feel as if we had a 'call' to serve our community. It's the true Chautauqua spirit. Doesn't the Bible say 'Who knoweth whether thou art come to the Kingdom for such a time as this?' It's the spirit of the Renaissance, too."

Well ahead of the hour the guests came blithely in. Nannie Carter's contagious good cheer welcomed the strangers into appropriate and cosy spots while she murmured aside to her Chautauqua colleagues, "Really girls, I feel as if we were certainly chasing culture hard! I must say that in all my years as a Chautauquan, I've seldom been stirred to such a pitch of excitement!"

The President, after previous interviews with her colleagues who cheerfully acceded to the new point of view, providing that all who wanted to join the circle in the autumn would come to the determination to read the full course like all the rest, called the meeting to order. "This is a pretty big house party," she remarked, "and I suspect you don't quite all know just why we are here. Some of

you know there has been a Chautauqua circle in our little town for some years. We enthusiastic Chautauquans, a dozen of us, have discovered that there is no leader like Chautauqua and our lives have been enriched unspeakably by her guidance. Our vision has widened every year. Last year was our 'American Year.' I may say that four years forms our cycle of reading, but we keep on indefinitely if we want to and we usually want to. Last year we had Jane Addams's 'Twenty Years at Hull-House' as one of our required books and although we planned to give it careful study during the year, which begins the first of October, we met informally during the previous summer and read it aloud just for the sheer joy of it. When we came to give it thorough study over again in the winter, we felt as if we had never got more out of a book in all our experience. A few weeks ago when we got our announcements of next year's course we noticed we were to have a book with a most alluring title, 'Mornings with Masters of Art.' Our preliminary dippings into it assured us that here was the chance of a life time, and remembering our good time with Jane Addams's book last summer, we decided to have some informal readings from our 'Mornings with Masters of Art.' Different members chose special chapters to read from and we planned to meet today. We had ordered some extra copies of this particular book to lend to a number of our artistically inclined friends—and as the copies got quite extensively circulated, people in many directions asked if they might not come and hear the readings. It's a pleasure to us to share this experience with friends who are interested; from what I hear many of you have been really 'devouring' this book so I am sure you will form a very sympathetic audience.

"We've been thinking that we ought not to hide our light under a bushel and any who would like to join us at our later readings (we shall probably have one or two more of them) are heartily welcome—and not only to them

but to our regular Chautauqua Circle in the autumn, when we supplement this charming book with three others on various phases of Continental Europe. It is going to be a real 'renaissance' to many of us I assure you. I could recount many a tale of how Chautauqua has not only nourished our intellectual life, but how it has enriched our spiritual experiences, and started us on lines of practical helpfulness. As we study our fellow women everywhere, for we are deeply interested in the questions of the day, we are struck with the barrenness of much of our so-called social and intellectual life. Bridge parties seem universal, and much of our literary life is scrappy and without abiding results. Our experience has shown us where our safety lies. We keep fast hold of Chautauqua. A word more and I'm done. This book is a book to *study*. We should feel it an indignity to our author to treat him in any other way. The one thing he demands is that we shall *see the things we are talking about*. Therefore we've sent for extra copies of the pictures which we are lucky enough to get in duplicate, so that we can fasten them up for each one of us to see. And then our other great privilege is that we have a writer who possesses a wonderful power of putting us in the right atmosphere. You see all we are pretending to do today is to call attention to some of the possibilities of this remarkable book. Mr. Powers, our leader, who by the way is the head and inspiration of that splendid organization, the Bureau of University Travel, has given us a truly Chautauqua motto. He says: 'The path up Parnassus was ever toilsome, and the pilgrim who would make it wholly easy will find his shrine at the foot.' Now Nannie Carter, will you as hostess kindly open the ball? If our guests will turn to the two pictures in Chapter III you will see what Miss Carter is particularly interested in."

"I shall have to explain," replied the speaker as she attached two pictures to a sofa pillow in a conspicuous place, "why we are starting out at this point after passing

fifty pages. You know we are only browsing just now, and we decided to begin today with the dawn of the Renaissance which we date from Cimabue, and leave the earlier studies in early Christian Art and Greek Mosaics until later. It is a fact that ever since my early childhood the dawn has had a peculiar allurement for me. I used to love to wake up early and watch it come. I think it has struck clear down into the roots of my being now, for any new idea or development of some big movement gives me a sort of breathless feeling. Mr. Powers tells how Cimabue began by developing his art as a mosaic worker but a new art spirit began to dawn as the thirteenth century awoke. This was the time when Dante was born and Niccolo Pisano, who created modern sculpture, and Cimabue himself, who beginning as a mosaic worker ended as a painter. To me it's a fascinating experience to see one age develop into another, especially such an eye-opening revelation as the Renaissance brought to all of Europe. Here is something that struck me as particularly interesting to remember. Mr. Powers says, 'It is certainly not an accident that the busiest centers of hand artisanship the world ever knew, Athens and Florence, have been its leaders in creative art.' I'm sure you will all look at these two quaint old pictures by Cimabue with deep interest, as you think how he marks the early dawn in that world-gifted city of Florence. I have had these two enchanting madonnas fastened up in my room for the last month and have been reading over and over Mr. Powers's wonderfully illuminating account of how the Rucellai Madonna reveals the artist's progress. You know the old story tells how the picture made such a furor in Florence that a triumphal procession bore it to the church where it was sacredly guarded. Whether that story is true or not, we realize with what amazing power this new creative art spirit had taken possession of Florence. Mr. Powers's explanation of *mediaeval symmetry* and the later *principle of balance* was a perfect revelation to me as I realized what

really great influences they were and you can see very readily how the two madonnas sitting so stiffly on their thrones are really quite unlike. When I look at the funny tipped heads of the angels in the older picture and the skewed appearance of the madonna's chair in the newer one, with other little alterations which show how the artist was struggling to think and grow and to cut loose from Mediaeval traditions, I really feel a positive reverence for what our teacher says was Cimabue's 'restiveness under his limitations, the most significant thing in his life.' It is these inspiring little allusions that give our author's book its thrill. Its people have lived and achieved something for the race. I shall never forget Cimabue and his hopeful and aspiring dawn-spirit."

"It seems as if some one who has actually seen a real Giotto ought to take my place," said Alice Wilson timidly. "Never mind, we are all of us possessed of such hazy ideas, that you are quite safe in going ahead," said the President encouragingly. "I've no doubt you have what Mr. Powers alludes to so appreciatively as the 'freshness born of first hand contact.' "

"I think the thing that most impressed me was Giotto's real bigness of nature. He didn't look at anything in a small way. No wonder that he holds the place of honor with Michelangelo, the one as the first great artist of the Italian Renaissance, and the other as its last superb leader. Giotto brought such a fresh inspiration into art. How grateful one feels to a beautiful creative nature like his. His picture of 'The Vow of St. Francis' quite captivated me. Our copy is so excellent that you can see clearly for yourselves its genuine quality, telling its own story so clearly. But those pictures in that superb Arena Chapel at Padua have claimed me for their own. That spot will be my first pilgrimage if I ever get to Italy. I hope you can see as distinctly as I can that engaging picture of the little Virgin so simple and unspoiled. I really have a feeling that I'm

standing in the Chapel itself looking upon Giotto's marvelous handiwork. How instinctively he seemed to grasp so many nice points. His observation was certainly most penetrating. I fancy from your appreciative looks that many of you have been studying the Giotto chapter. Do you remember how Mr. Powers points out with what complete skill Giotto renders the donkey in his picture of the 'Flight into Egypt?' He tells us how Ghirlandajo, who was Michelangelo's first teacher, painted a donkey hundreds of years later than this, but it looks human, while Giotto showed his delicate perceptions in rendering his donkey a plain stolid creature, just as expressionless as nature meant a donkey to be. I was greatly touched also by our picture of Judas bargaining with the chief priests. Does it strike you that Giotto has interpreted him not wholly as a villain, but a weakling and the real fanatic type? As our teacher says, one can't escape the feeling that Giotto's breadth of human sympathy led him to deal humanly with Judas. To quote Mr. Powers: 'Without sympathy there is no understanding.' It was so interesting to me to see how Giotto had a genius for guiding the thought of the people whom he meant to have see the things he was portraying. I've no doubt many of you remember the man looking down into the empty grave of St. John to show that there was no question about the departure of its occupant. Greatest of all it seemed to me was Giotto's portraying of human emotions. Look at the picture of 'The Trial by Fire.' Fancy a genius rising away back in his time and interpreting a situation so clearly and reading motives so subtly. It was a good point, too, made by Mr. Powers, that Giotto scarcely alludes to Satan though he painted vast numbers of subjects where the evil one might have appeared, for Mediaeval thought was full of notions of the devil, but Giotto's whole nature seemed to be attracted to greater things for art. No wonder he has been called the first of the moderns. Dear old Giotto. He broke the shackles of art in his time and set her free."

"Since the days when I came back from Europe ten years ago," said Mabel Marshall, "the study of art has made great strides in America, but at that time I remember nobody (that is, of course, in my immediate circle) seemed to have even heard of Masaccio. I began to wonder if my dear country was not at all that I had fondly hoped it was. In the Latin quarter where I lived in Paris, to know Masaccio was like a passport to good society and the people looked at you with envy if you had seen his pictures. I went straight to the Brancacci chapel to see them the first time I went to Florence and I'm grateful to Mr. Powers for educating his fellow countrymen. He puts the situation regarding Masaccio so picturesquely. You know Masaccio, known as Big Tom, was a brilliant youth and his fame called him to Rome when he was twenty-six but some unknown calamity befel him on the way and he was never heard from again. Our author says, 'Big Tom's luminous spirit went out in darkness, leaving men to wonder what it was that had made it so bright.' I mustn't go into the story of 'The Tribute Money,' but you can see for yourselves what an enchanting picture it is with its wonderfully natural, dignified figures, but its great quality was its revelation of Masaccio's famous discovery of atmospheric perspective. Just think, no painter before him had really seen and felt the earth and sky in all its mystery. How fascinating it is to see a genius first reveal to his fellows his heaven-sent message. I know you will delight in another gift of Masaccio—you'll find the pictures in Chapter V entitled 'The Larger Vision'—and you will love the way in which our author contrasts Masolino's rather wooden picture of Adam and Eve in 'The Fall' with Masaccio's passionate expression of the same situation in the 'Expulsion from Eden.' He says, 'The great drama is portrayed with startling intensity and truth. Notice the amazing suggestiveness of the Adam who hides his face in his hands, to suggest a grief which no art can express.' Mr. Powers's allusion to the

angel is very striking—"Notice finally the angel, supreme among the angelic throng with which the art of Italy has enriched the imagination of the world. Underneath the inexorableness which speaks of the divine decree, there is the divine compassion which rescues tragedy from despair." Of course it is interesting though fruitless to speculate on what such a man might have achieved who as a youth, has to this day taken rank midway between Giotto and Michelangelo. How marvelously he might have molded the destiny of Italian art!"

"I thought of you the other day, Jane Archer," said the President, "when I read that delicious article in *The Outlook* (Spectator) on the most successful exhibition of Howard Pyle's works in Wilmington. I remembered how devotedly you'd been gathering Fra Angelico's pictures with a kindred enthusiasm." "Yes, I saw the article. I could feel and understand the awakening of the art spirit among our people. A few years ago I realized that my mother was developing a great fondness for Fra Angelico, so I quietly began collecting the choicest copies of his works that I could find. Friends coming back from abroad brought me some lovely things and when I was in Florence I bought a very excellent copy of the "Dominican Monks Meeting Christ," which is my mother's chief delight. You see there is a fine copy here in our book. I tell her she is getting to be quite a connoisseur. We've re-arranged our pleasant sitting room down stairs and put in all the dear old Fra's pictures. We call it mother's private gallery! She's devoted to Mr. Powers's book and absorbs his teachings like a thirsty soul. She was much gratified to have him state that Fra Angelico was one of the rarest spirits that art had ever claimed for its own. She delights to read aloud to her friends the imaginary conversation between Masaccio and Fra Angelico, commenting on the queer baby which you see here in this picture of the 'Madonna of the Linauoli,' Masaccio saying, 'My dear Frate, do you imagine that babies

look like that? Have you never seen the children playing in the street?' And then the Fra's explanation that he gets his model from the church, for his one idea is to exalt men's devotion to the religious life, while all the time quite unconsciously Fra Angelico's own beauty of holiness gives him a transforming spiritualizing influence upon everything that he touches. Then mother delights to point out that, though his pictures with their profuse use of gold have something of the stiff look of Cimabue, they show what a superior artist Fra Angelico really was. How skilfully he handles the shadows in the folds of his draperies. You can see that he has studied from the original and not merely imagined his draperies. I'm so glad that we have that 'Virgin of the Annunciation' right here in our book. Isn't it the very essence of Fra Angelico's reverent nature, so appropriately painted on the walls of his sacred monastery. Some day you must call on my mother and see her enlarged photograph of Fra Angelico's 'Last Judgment.' She spends hours in enjoying all its marvelous details. But there is one thing we never talk about,—those last fatal years of his life, remote from his beloved San Marco when, disappointed in the future of his art, the good Fra quietly slipped off his mortal robe and committed himself to the Divine care."

"Let me hold on tight to the date of the fall of Constantinople in 1453—I always found it a standby," said Dorothy Hodges. "My mind begins to reel when I reach the late Renaissance and it is all I can do to keep steady when I read of the bewildering career of Leonardo da Vinci. It was certainly most fitting that Mr. Powers should call him the Magician of the Renaissance. Too bad that his brilliant powers had to scatter themselves. How keenly Mr. Powers analyzes him. I heartily agreed with him in his statement that after all 'it is art that the world delights to honor.' Athens's ancient authority has long gone by but Homer, Plato and Phidias still reign supreme in the minds of men. What a malign fate it seemed that Leonardo

should lose his two most wonderful masterpieces, and that both he and Michelangelo who each carried out one peerless work in painting, should each have failed to achieve a great work of sculpture on which he had set his heart. I've been looking back, as suggested by Mr. Powers, over our prints to see how Giotto and Masaccio and the earlier painters fitted their pictures into convenient oblong frames for the telling of their stories. But see how Leonardo having discovered that their early story telling was not the finest thing in art, made a special study of skillful grouping of figures. How charming is his 'Virgin of the Rocks' and others. Doesn't it seem surprising that this grouping of figures in pyramidal form should date almost universally from his time? You know Raphael's madonnas are an ideal example of Leonardo's new system. But to me, most astonishing of all was Leonardo's change in his ideal of the madonna herself. Read Mr. Powers's charming portrayal of the transformation concluding, 'Let us recall for a moment the significance of this change. The Old Art had represented in the Madonna the symbol and in rare cases, the spirit of Christianity in the form and face of a woman. The new theme is the beauty of the eternal feminine, of mother love and childish glee. It is the consummation of the Nature Movement begun by Masaccio.' But greatest of all, we realize when we look on the pictures of the immortal 'Last Supper' how deeply reverent was the spirit of Leonardo. I'm glad we all have in our book such a clear presentation by Mr. Powers of Leonardo's wonderful use of mental suggestion in this great painting. I really feel that the subject is too big for me, but the more we study this finely discriminating author of ours the more we shall appreciate how 'Leonardo gave to Christian Art its final and complete enfranchisement.' "

"May I say a word? tho' I'm not on the program," ventured a guest. I'm obliged to leave, but I'd like to tell you how much I've enjoyed this gathering and that not

only shall I be eager to come when you have your next 'art afternoon' but I shall consider it a privilege to join the circle in the autumn. I've been much restricted by illness and home cares and this interchange of new ideas will lift me right into a new atmosphere. I've followed these talks with delight realizing sadly that you were skipping Ghiberti, the maker of the marvelous bronze doors which I have always heard Michelangelo considered worthy to be the gates of the New Jerusalem, and I really am very fond of Donatello, but doubtless you'll have these absorbing geniuses at another meeting—I know I shall have these enthusiastic old Italians all the year as my intimate companions from now on. As an old artist friend of mine once said, 'It's the privilege of art to sink into your soul once and forever.' I've never fully grasped the real significance of the Renaissance and I feel as if a door had suddenly been flung wide open."

"I hope you'll come to every meeting," responded the president most cordially. "When next autumn we take up in due course our anticipated studies of present day 'Social Progress in Europe' and our 'Reading Journey in Paris' supplemented by most alluring glimpses of 'French Literature' and then through the winter further side lights on 'Modern Conditions in Germany' and other parts of Europe, you will realize what we mean when we say that we keep fast hold of Chautauqua when we want really to understand the language of our time! And now we have time for just a reading or two more, Raphael and Michelangelo."

"Of course we all know more or less about Raphael, chiefly less, I should say," remarked Florence Lewis, "but I remember that on my one European trip I was really disappointed in Raphael and I'm thankful to have Mr. Powers interpret his message for me. If I live to go to Italy, which I did not do, I shall inspect the Uffizzi and the Pitti and the Vatican galleries. It has been a great help to me to get Raphael fitted in with Perugino and Leonardo—

they all gain by the contrast. I see you are all intent upon scrutinizing this lovely collection of madonnas. Let me call them off one at a time as we compare them. What altogether delicious creatures they are. Doubtless you are ready to agree with Mr. Powers regarding the Madonna del Cardellino when he says 'this is perfection and this is Raphael.' It was quite a new idea to me that this graceful and wondrous personality was painted for a wedding present and this was true of some of his others also, showing how art was changing its allegiance in these days of the late Renaissance. It reminded me again of Leonardo's far-reaching influence. Did you notice that very happy comparison which Mr. Powers makes? Let me read it: 'Leonardo invents but never perfects; Fra Bartolomeo never invents but formulates and reduces to rule; Raphael neither invents nor formulates but assimilates and perfects with his exquisite taste. Raphael always improves what he borrows.' I've been comparing Botticelli's 'Madonna of the Magnificat,' but though I'm very fond of Botticelli I'm obliged to admit that Raphael quite carried off the palm with his 'Madonna of the Chair.' The 'Sistine Madonna' is like a new vision to me, not an ecclesiastical madonna, not a nature one, but a celestial being looking out upon the world with her wonderful eyes while those of the child, as our author says, seem to partake of the infinite repose of the divine. Read our teacher's explanation and the relation of this picture to the Donna Velatta in the Pitti Palace, for you will all want to get the full effect of it. This must be my brief contribution to Raphael, but I think he ought to be studied very carefully to do him justice even to begin to appreciate him and I'm glad our author gives him two chapters."

"I feel positively weak-kneed," said Kate Prosser, "as I think of even mentioning the name of the great Michelangelo on this occasion. I have such tremendous reverence for him. May I work up gradually by recounting a somewhat humorous bit of experience? You know father is a

lawyer and naturally loves to study character. He casually picked up our book the other day and fell upon the Michelangelo chapters with the greatest avidity. A day or two later Judge Crosscut was here and father borrowed the book to read to him. It seems they've had many a tussle with a certain high handed old circuit judge down in Tennessee who was strikingly like Julius II and father knew his colleague would appreciate the fine points. Shortly after I heard roars of laughter coming from the study and as father came back with the book, I caught a glimpse of Judge Crosscut mopping his eyes with a big bandanna. I did long to have Julius himself in the next room to enjoy it. But I know you will permit me the privilege of reading some extracts from Mr. Powers's account of the Sistine Chapel. To me it is an amazing description. I've heard of that Chapel almost ever since I was born and I've had mental pictures of Michelangelo lying on his back and painting, but it was never put in such telling fashion before. Our author has all the art of a skilled user of words if not of paint. You can fairly see old Julius II peeking into the Chapel unbeknownst, and that accidental fall of the huge board just beside him. The description doesn't need another word. It's one of those touches that you can't forget. But you mustn't think I'm wholly frivolous. Those chapters were almost overwhelming to me. Such marvelous analysis. The explanation of Michelangelo's motives seemed so truly plausible. Years ago when I was in Paris I saw that beautiful 'Bound Slave' in the Louvre. I've loved Michelangelo for it ever since. I didn't mind the big lumpy muscles of many of his statues. That exquisitely modeled youth with his refined spiritual face was something to remember for a life time. And now I'm delighted to get Mr. Powers's interpretation of him. You know some writers have thought that this beautiful figure possibly represents one of the provinces conquered by Julius II and immortalized by Michelangelo on his tomb. Our author

says: 'If so, the sculptor, intent always upon the deeper experiences of the human spirit suggests infinitely better the pathos of perished liberty than the glory of conquering achievement.' Let me add just a few words more, this is really too fine to omit. Speaking of this youth and others who seem to represent the arts as dying with the death of Julius their patron, he says: 'In all this the great tomb perfectly embodies the theme which henceforth unfailingly characterizes Michelangelo's noblest creations. That theme is pathos expressed through more than human beauty, and perfectly but nobly submissive to a higher will.' The more I read and study of Michelangelo's genius, the more I feel grateful to our leader for his fine and sympathetic interpretation of the great sculptor. No one who does not have a supreme grasp of his subject could reveal its significance as he does. I've especially enjoyed his discussion of the technical difficulties which Michelangelo encountered in his work on the Sistine Chapel. He describes how the sculptor's enemies not in the least appreciating his stupendous natural gifts, hoped to baffle him, thinking of him merely as a sculptor and knowing that the problems he had to overcome in the Chapel were those which would cause even the most highly gifted of painters to hesitate. Little did they grasp his genius or reckon upon his amazing powers of visualization so tenacious that while he was working he could keep in mind a mental picture of the Chapel as it appeared from a remote doorway. Says Mr. Powers: 'With Michelangelo thus endowed it was scarcely a problem at all. The result is that the ceiling is the most remarkable series of studies in foreshortening that can be found in the work of any artist or at any time.' You'll read for yourselves the further details of the wonderful Chapel. I've read them over a half-dozen times already and each time I seem to get a new insight into the mind of the great sculptor—just to turn these pictures over as we are sitting here, reveals their marvelous dignity, a depth

of feeling which seems almost to speak aloud. These are to me really great chapters. I feel as if this wonderful story of the Renaissance had been unfolded before us with increasingly spiritual insight till it reaches its climax in the interpretation of the message of Michelangelo."

The stroke of the clock at six broke the spell of the Great Masters. "It looks to me like a case of 'winged feet,' " remarked one departing guest, "if Mr. Powers will continue to serve as our guide up Parnassus."



Chautauqua Home Reading Course

Subjects and Authors for

Continental-European Year, 1912--13

FREDERIC Austin Ogg, Ph.D., is the author of what may be called the central book of the new Chautauqua Reading Course, entitled "Social Progress in Contemporary Europe." He is now Professor of History at Simmons College, Boston, Mass. He was graduated from De Pauw University and received his Ph.D. at Harvard. He first taught in the Indianapolis Manual Training High School, then in Indiana University, and became fellow and instructor successively at Harvard and Boston University before going to Simmons College. His first contributions to THE CHAUTAUQUAN Magazine consisted of historical articles in 1901-02; his illuminating series on "Saxon and Slav" was a part of the Reading Course in 1902-03. Among his books are "The Opening of the Mississippi," "Fordham's Personal Narratives of Travels in the West," "A Source Book of Medieval History," "Development of Government in Europe."

Professor Ogg knows how to present history interpretatively, in a clear and interesting style. His review of "Social Progress in Contemporary Europe" gives in a single volume, hitherto unavailable, a survey of the universal struggle toward democracy which is no less intense and significant in Europe than at home today.

Chapter titles show the scope of the book: Foreword. Points of View. The Eighteenth Century Background. The Old Régime in France. The Revolution in France. Napoleon and the New Régime. The Transformation of English Agriculture. The Industrial Revolution in England. Economic Changes on the Continent. Political Reform in England in 1832. The Growth of English Democracy. Popular Government in Germany and Northern Europe. Popular Government in the Romance Countries. Popular Government in Eastern Europe. The Rule of the People in Switzerland. Public Protection of Labor. The Care of the Poor. Germany and the Common Man. The Spread of Social Insurance. The Organization of Labor. Wages and Savings. Education. The Growth of Socialism. Bibliography.

The leading series in THE CHAUTAUQUAN Magazine for the reading year on "European Rulers: Their Modern Significance," obviously correlates with Mr. Ogg's survey of social conditions throughout Europe. Mr. Arthur E. Bestor, Director of Chautauqua Institution, is the author, and he spent several months abroad this spring in connection with the final preparation of the series. Mr. Bestor is a graduate of the University of Chicago, was Professor of History and Political Science at Franklin College, Ind., then Ex-



Mr. Bestor



Mr. Powers



Mr. Ogg

tension Lecturer for the University of Chicago prior to devoting all his time to the work of Chautauqua Institution. His contribution will have the true Chautauqua quality, under the following titles: William II, The German Emperor—Personal Rulership. Armand Fallières, The French President—Government by Parliament. L. Forrer, The Swiss President—The People Sovereign. Wilhelmina, Queen of the Netherlands; Albert, King of the Belgians—The Rulers of the Low Countries. Christian X of Denmark, Gustaf V of Sweden, Haakon VII of Norway—Democratic Monarchy. Nicholas II, The Russian Czar—Absolutism in the Twentieth Century. Francis Joseph I, The Austrian Emperor—The State and the Race Problem. Victor Emmanuel III, The Italian King; Alphonso XIII, The Spanish King—The State and Church Problem. George V, The British King—Constitutional Democracy.

"The Spirit of French Letters," another new book in the Reading Course for Continental European Year, gives a review of French literature with English translations and comment on social and literary values—a survey duplicated in no other book in print. It performs a distinct service in this respect which is sure to be widely appreciated. Mabel S. C. Smith, the author, is Assistant Editor of THE CHAUTAUQUAN Magazine. She is a graduate of Boston University, served as member of the school commission of Dedham, Mass., secretary of the Massachusetts Society for University Education of Women, and became acting Dean of Women in the University of Tennessee in 1904. As president of the Boston Branch of Collegiate Alumnae and vice-president of the Southern Association of College Women, she is widely known. She has written a novel of southern mountaineer life, "A Tarheel Baron;" she prepared the admirable C. L. S. C. book "Studies in Dickens" for the last English Year, and a popular Dickens Calendar.



Mrs. Sidgwick



Mrs. Smith

After completing "The Spirit of French Letters," Mrs. Smith returned to Paris this spring to work on "A Reading Journey in Paris" which will appear as the second series in THE CHAUTAUQUAN Magazine for the coming year of Continental-European reading. The book and the Magazine series will admirably supplement each other in the course, as the appended sub-topics show :

"The Spirit of French Letters:" Through the Winter Days and After. In Lyric Mood. Stirrings of Democracy and the Great Awakening. When the Printing Press Came. The Century of Beginnings—the Sixteenth. The Great Century—the Seventeenth. Drama through the Centuries. The Century of Discussion—the Eighteenth. The Century of Inventions—the Nineteenth. Today.

"A Reading Journey in Paris:" Earliest Paris. Paris of the Crusades. Paris of the Renaissance. Paris of the Reformation. Paris in the "Great Century." Paris of the Revolution. Paris of Napoleon. Paris of the Third Empire. Paris of Today.

"Home Life in Germany" is an intimate account of how the Germans live every day as seen by the keen eyes of a woman. The author, Mrs. Alfred Sidgwick, better known in England as the novelist Cecily Sidgwick of Cornwall, though born and bred in England is of German parentage. That her picture of Germany is chiefly of the German woman, contrasted with the home life of the British woman, adds interest to the volume of life-long personal observations. Mrs. Sidgwick's first novel, "Caroline Schlegel," was published in 1889. Her list now includes fifteen novels, most of them bearing feminine titles. Her latest books include "The Inner Shrine," "Cynthia's Way," "The Thousand Eugenias," "The Beryl Stones," "Scenes of Jewish Life," "The Professor's Legacy," "The Kinswoman," "Home Life in Germany" and "The Severins." The subjects of chapters in "Home Life in Germany" indicate its

popular character and interest:—Introduction. Children. Schools. The Education of the Poor. The Backfisch. The Student. Riehl on Women. The Old and the New. Girlhood. Marriage. The Householder. Housewives. Housewives continued. Servants. Food. Shops and Markets. Expenses of Life. Hospitality. German Sundays. Sports and Games. Inns and Restaurants. Life in Lodgings. Summer Resorts. Peasant Life. How the Poor Live. Berlin. Odds and Ends. Glossary of German and Foreign Words.

Dr. H. H. Powers, Ph.D., the author of the fourth book of the Continental-European Year, became first associated with Chautauqua work last year in the Summer Schools and on the platform; although education through travel, as worked out by the Bureau of University Travel of which he is president, has long successfully applied the Chautauqua idea concretely. For the new course he has written the volume called "Mornings with Masters of Art," which is so different from ordinary books on art that it will be a revelation to many men and women who have perhaps thought that the message of art was not for them.

Dr. Powers is a graduate of Madison University, became instructor of French and German there, and professor at Oberlin, then professor of Economics and Sociology at Smith College and Leland Stanford, Jr., University, leaving the department of Social Science at Cornell in 1902 to devote himself to the work of the Bureau of University Travel. His study and travel give his interpretations of European art unique and fascinating character. The volume contains 125 full-page illustrations. His chapter titles are: Introduction. The Afterglow of Greece. How Art Became Christian. The Bursting of the Bonds. The First of the Moderns. The Larger Vision. The Protest of Faith. The Revolt Against the Church. The New Paganism and the Old Faith. The Contribution of Pisa. Gilberti, the Painter in Bronze. The New Science. Leonardo, the Magician of the Renaissance. Umbria and Savonarola. The Great Pope, his Tomb and his Chapel. Art Transcendent. Conclusion—"And after that the Dark."



Trend in College and University Method and Thought

By Arthur J. Wood

Associate Professor Railway Mechanical Engineering, Pennsylvania
State College

A TREND in methods is simply the natural result of a trend in thought. An experiment in education is a different thing and should not be confused with a trend in educational thought. The former may merely indicate unrest; while the latter tells us that irresistible forces are at work in a progressive age demanding a certain standard in the product of the school or college. Note some of the movements which make the trend in methods significant.

1. The recovery of the ideal in cultural education in smaller colleges, as aimed at in the Amherst policy.

2. The co-operative plan of work between colleges and industrial plants, as organized and successfully carried out at Cincinnati. Also separate courses in industrial engineering, as at the Pennsylvania State College.

3. The methods for reaching the people at large in every town and city in a commonwealth by and through state supported institutions, as developed by the Department of Extension of the University of Wisconsin.

4. The support of State institutions by direct taxation in that State.

5. The individualized method of instruction as at Princeton University.

6. The twelve-month school year as at the University of Chicago and elsewhere.

(1) Amherst policy.—Recently, Amherst College, which may be classed as a smaller college, its enrollment being about 500, has put away the temptation of competition and with singleness of purpose announces the following policy on which is being focussed educational interest: The degree of bachelor of science will be abolished after three

years, leaving only the degree of bachelor of arts; a requirement of four years of Latin to enter this new course; special encouragement of the study of Greek; limitation of the number of activities in college and insistence upon good scholarship as a requirement for participation in them; giving to each student as far as possible some share in college activities; raising the grade for graduation from 65 to 70; decreasing the size of most classes to thirty or less; devoting the profits from \$800,000 toward increasing the salaries of its teaching force; securing the best teachers possible, and finally, but in many ways more important than all, the laying of the emphasis on teaching more than on research.

In a word, Amherst is aiming to concern itself more with the character of its seniors as graduates than with the size of its freshman class; more interested in the broad culture of the mind than in direct training of men to make a bread-and-butter living.

In so far as it represents a trend of thought, this Amherst policy, combining as it does many distinct and vital policies, each one in itself important in shaping a future for any college, aims to break down every barrier toward turning out the old school-cultured man of the past century. It is an education for efficiency in the liberal courses.

(2) Co-operative Courses in Engineering.—In 1906, the University of Cincinnati through Dean Schneider of the School of Engineering organized its co-operative courses. The students take work for alternate weeks in the university and in the manufacturing plants. In their college work they complete the same studies as required of the regular four-year men, but taken in classes by themselves. In the shops they are paid student apprentice wages. At the end of four years' work of twelve months each, they have obtained the equivalent of a five years' college course and nearly two years of shop training, they have had enough athletics to keep up the boy spirit and have been earning money. That combination appeals to the average strong young man. The

student soon learns that the shop may carry with it the dignity of training as well as may the class room; that education for service is not complete apart from the service itself.

Here we have a great underlying principle in education to bear in mind, a principle that is touching vitally every line of educational thought. The Cincinnati scheme, which is one of the important movements in industrial education as applied to engineering, indicates the trend in engineering thought in answering the call for men trained in the sympathies and purposes of large engineering companies. As far as carried out, this plan has proved a success as shown by the testimony of those most concerned with its operation, by reason of the large waiting list of applicants to take the course, and from the establishment of similar courses in the University of Pittsburgh.

The question before us is not as to whether we are diverting the prescribed function of a college or university to the use and convenience of manufacturers but rather the larger question as to whether this training accomplishes its commercial results and still turns out the truly educated man,—a man who can think clearly, accurately and consecutively. It is the education for efficiency in engineering. It is none the less an education, however, than may be produced at Amherst. It may even have the advantage of turning out a stronger type of man for leadership in the community. Let me correct a possible misconception—the Cincinnati plan is not the teaching of a trade. It uses the trade and applied engineering for the training of the boy for a life work in a profession. In one form or another the plan here noted is a trend in our educational thought. It has been confused at times with Industrial Education, quite a different thing. We need to have this whole question attacked by men of engineering training who are also broad minded and skillful educators.

(3) College Extension.—In 1907, Wisconsin organized its Department of University Extension under Dr. Louis

E. Reber. In and through the several branches of this department it sends throughout the State of Wisconsin information by correspondence for debates, covering methods on the farm and in the factories, instruction in home economics and in the practical problems of life. Regular courses of study are also maintained in the department through correspondence, the same kind and grade of work as is done by the Correspondence Schools. In large cities, as in Milwaukee, instructors are stationed where classes are carried on in several subjects, principally engineering. This movement expresses a trend in thought for popular education. Such work has not heretofore been dignified by equal recognition with other departments in a great university. Even if one believes this is all merely a system of information rather than a function in education it nevertheless expresses a trend of thought—that the university supported by the state, owes as much in training and time and money to the struggling man or woman who is living on the output of an acre of ground, as it does to the man taking elliptic functions in the university; as much to the mechanic trying to make himself worth more to the industry as to the man specializing in theoretical Thermodynamics.

(4) Support of higher education by direct taxation.—This is rather a trend in educational support and important as a recognition of the place and function of the state university. It means much, however, in the trend of thought as to the functions of a state supported institution of learning. The large states in the Middle West have been pioneers in this important movement which touches the administration and executive forces of the university. For example, the University of Illinois will receive about \$2,000,000 a year by this method of support. The university knows exactly what to depend on and can plan accordingly. Having received its support by every person paying taxes, its obligations are different than otherwise and the trend of thought is affected by it.

(5) Individual Instruction.—The charge is made and it is true that there is less personal contact between the student and the experienced instructor than there should be because of the large classes that are now taught. The Princeton plan of dividing the student body into small groups each under a preceptor who is both private tutor and advisor, following up the lecture work of the experienced teacher, has been working for some years and is regarded as a success. More than that, it proved to be a solution of the unsatisfactory state in which any university or college may find itself. This policy has been watched with keen interest, especially by those who believe in the individual instruction in one form or another. It is, however, largely a problem in general organization and administration which may tax to its utmost the resources of an institution.

(6) All Year Session Schools.—At least four schools are following the twelve-month plan, namely, the Thayer School of Civil Engineering in Dartmouth College, the University of Chicago, University of Cincinnati, and the University of Pittsburgh. The two last named follow it in connection with their co-operative courses in engineering. In the main, three reasons appear to govern this method, (1) three months are too valuable to be lost to the institution; (2) the investment and equipment cannot have over 75 per cent efficiency if used but 75 per cent of the time; (3) the growing complex life calls for the maximum service of the university to the people. The last of these reasons indicates the trend of thought—that an institution of learning is no more to be absolute law unto itself.

Some of the present day movements have been noted. What in a word is the trend as suggested by the brief discussion of some of the more recent policies? First, fitting for the things representing economic gain to the country, as agriculture and mechanic arts, tying together theory and practice; second, the function of the small college aiming to accomplish a result not always possible in the larger col-

lege—that of making a strong fixed course of study when the requirements of the fundamentals for entrance and graduation shall be higher and more exacting than elsewhere possible; third, the training for leadership by special study of persons and groups; fourth, the greater use of college investment.

The industrial education in such schools as Drexel and Pratt, by night schools and institutes, by correspondence and by purely vocational schools is a kind of work that the colleges have not touched. The great industrial world wants men who can do things and they do not stop long to ask the boy, where did you learn it?

Country Schools For City Children

BACK to the country” is the cry of the advocates of one of our sanest philanthropic movements. To free thousands of our best citizens from the unwholesome and harmful influences of crowded houses, poor light, and bad air, and to restore them to the open fields, a freedom from unnatural restraints, and the blessings of God’s sunshine, are held to be objects worthy of the best efforts of the American people.

Realizing this fact, philanthropists have made an effort to find some means by which boys who live in the city may spend at least the day in the country, and at the same time have the advantages of an education in the best schools. Some people of means, those who can afford the money necessary for an experiment, have hit upon a plan which has solved the problem, it is believed, and that is the plan of founding “country day schools for city boys.” And girls, too, are to be included among those who share the benefits of this movement. These country day schools are described by Dr. William Starr Myers, Assistant Professor

of History and Politics, Princeton University, in a publication just issued for free distribution by the United States Bureau of Education.

Up to fifteen years ago the only two possible things for most city families, if a healthy outdoor life was desired for the children, was to live at a country home six months of the year and each day send the children in town to school, or else break all home ties for a large part of the year by sending the boys and girls away to boarding school. A group of men and women of intelligence and enterprise in Baltimore had the vision of a better plan and the faith to act upon it, and the Gilman Country School for Boys, a new type of educational institution, is the result.

The educational history of the country, says the Bureau of Education's monograph, when viewed from the standpoint of this latest development, shows that as the cities gradually built up, the American boy's opportunities for healthful recreation gradually diminished. There were fewer vacant lots for young America to play upon, and in still later days even cable and electric cars were powerless to make continually accessible the open places necessary for exercise and fresh air. So much time was taken up in going to and from the "athletic fields," which the schools must now provide, that little chance was left for the good, long, hard play that is so necessary for the proper development of a healthy boy. The gymnasium was a new advantage, it is true, but at best it merely gave opportunity for exercise indoors or in bad weather, which was more like work than the healthful outdoor sports and games and had the added disadvantage of making exercise a business.

Thoughtful parents were beginning to see the necessity of finding some way to keep their boys off the streets, and perhaps away from the bad associates of the hours out of school, and the only way open to them was that afforded by the boarding schools springing up all over the country, many of them under church direction or influence.

Thus, among the more favorably situated classes, to send the boys away to a large boarding school of this type became the established custom.

There is no question, according to the United States Bureau of Education's publication, that a large boarding school offers great educational advantages to those boys whose fathers can afford to pay for them. "But it has one serious drawback," says Dr. Myers. "It cuts off the boy from home when twelve or fifteen years old, the very age of all others when he needs the influences centering around home and family, which are of greater importance than any other in the life of a normal, well-trained, healthy child. The influence of a teacher is tremendous, but at best it can only supplement and add to that of a conscientious father and tender mother." Realizing this difficulty, the country school was founded, and it bids fair to make on the educational history of our time a still greater mark than it has already made in the comparatively short time it has been in existence.

The whole movement began at Baltimore, Md., through the efforts of Mrs. Francis K. Carey, wife of a prominent attorney of that city. Prompted by the wish for a proper school for her own child without separating him from the influences of home, Mrs. Carey worked out the idea of an all-day country school for city boys, perhaps combined with a boarding school, which would furnish the routine of an entire day in the country with study and sports alike under the teachers' direction. She discussed the matter with Mrs. William Cabell Bruce, and finally enlisted the interest of Dr. Daniel Coit Gilman, the lamented president of Johns Hopkins University, who together with Francis K. Carey, William Cabell Bruce, and the late Hon. William A. Fisher were so convinced of the advantages and sound common sense of the idea that they felt themselves justified in making attempt to establish such a school.

seven of the leading citizens of Baltimore

raised \$12,000 with which to start the venture and from small beginnings the school grew rapidly, until today it is in possession of a finely equipped plant, situated on about seventy acres of ground some four miles from the center of the city. This school was established in 1897 and rapidly demonstrated its fitness to cope with the problem which brought it into being. In 1907, an even ten years later, another school of the same type was established for New York City boys by Frank S. Hackett, who, however, knew nothing of the Baltimore experiment. Since then similar schools have sprung up in Newton, Mass.; Bronxville, N. Y.; Buffalo, N. Y.; Kansas City, Mo.; Richmond, Va.; Columbus, Ohio; Minneapolis, Minn.; and Louisville, Ky. A second country school has also been established near Baltimore.

With the mere establishment of these country schools for city boys, the effects of the movement, surprising as they have been, have by no means reached their limit. A change of attitude is noticed in many of the old boarding schools located near the cities. Their faculties are impressed by the wisdom and growth of the new idea, and feeling its influence, they are finding that the old fear that boarding and day pupils will not get along well together is groundless.

All the schools in question are owned either by individuals or corporations. In fact the latter is the general rule; even in case of individual ownership, there are boards of advisors or trustees.

In many cases the idea of financial return is absent from the ownership, all profits being used to increase the scope or efficiency of the school. The stockholders, if there are any, look upon their investment as being in reality an endowment for the advancement of education.

The schools are easily accessible from the city. They vary in distance from two to fifteen miles and in time needful for the journey from fifteen to forty minutes. It has been found that it is difficult to draw patronage from a

distance requiring more of a trip than may be made in half an hour.

The grounds, which vary in extent from three or four acres to the seventy of the Gilman School, contain facilities for football, baseball, tennis, and other sports, an aggregate of about twenty-five forms of which are carried on.

In these schools the number of day pupils heavily out-balances the number of boarders. Many parents make the compromise of having their boys live at school from Monday morning until Friday or Saturday and then enjoy the benefits of home over Sunday.

On account of the location near a city, with all its advantages and attractions, especially when there is a large university, such as Johns Hopkins or Columbia or Harvard, near at hand, these schools are able to secure teachers of a high standard with less difficulty than the more isolated boarding school, located some distance away in the country.

The faculties are large enough to guarantee small classes, so that the intimate personal touch may never be lacking. Most of the schools average one member of the faculty to every ten pupils, a proportion allowing unusual personal attention and thoroughness of work. The ages of boys usually vary from eight years to nineteen or twenty. By taking charge of the pupils when very young a firm foundation in the elements of learning is laid, upon which later may be built the firm structure of scholarship that is needed for the more advanced work in the college or university.

While it appears that none of the regular country schools are under church direction or supervision, yet all stress a broad-minded, sincere religious life as the ideal for every normal man. The day opens with a religious service and Bible readings or moral and ethical instruction. Among the school patrons are Protestant and Catholic, Jew and Gentile, but all are able and willing to join in the practice of a broadly tolerant religion that is worthy of the American ideal.

Thus has the country school solved all or nearly all the problems incident to offering the advantages of boarding schools without the disadvantages. Like the boarding school, it gives the boy a sound college-preparatory course. Like the boarding school also, it keeps him in the open, with plenty of fresh air and room for healthful play, and away from the streets, the matinees, or the moving-picture shows, and from diversions that are perhaps really harmful. At the same time, it spares the parents from the necessity of losing sight of their children for a large part of the year.

The best influences of a home are never supplied by a boarding school; and no teacher or any other person can show the loving care and affection or insure the softening and refining influences which a mother, of all people, can best give. The right sort of a father should and does have a better influence on his son than any school-master, and if the master gets a stronger hold on the boy the father suffers in seeing his son more at ease in the companionship and preferring the society of another man to his own. Furthermore, according to the government publication, the boarding school boy, when at home on his vacation, might be inclined to spend his time in a round of excitement and festivities which would tend to pervert his idea of what a home is and how it should be enjoyed.

The great problem still remaining before the country school is the contrivance of means whereby these same advantages of education, country life, and home environment may be extended to all the enormous mass of city school children whose parents are not of the more prosperous classes. Under present circumstances, the country schools are necessarily expensive, and this matter of expense may be considered to be the greatest handicap under which the movement rests.

The charge for tuition ranges from \$125 to \$450 per year for day pupils, varying somewhat with the age of the boy and location of the school, the average being about \$250.

The charge for boarding pupils is more moderate than that made by the large boarding schools of the standard type. It ranges from \$400 to \$950 per year, with an average of about \$700.

But money considerations can never permanently halt educational advance in America. If school boards in country districts can consolidate schools for the purposes of efficiency and arrange for the transportation of children from widely scattered districts to a central school, why can not the method be reversed in the case of the city children, asks the United States Bureau of Education's writer. This means, according to the Federal bureau, the arrangement of such matters as transportation, the noonday lunch, and supervision of athletics and play. It has also means, says the Bureau, the formation of a public opinion necessary for inaugurating the movement and carrying it through.

"Civics Room" In Public Library

From the Chicago Tribune

IF YOU have recently entered the public library from Randolph street you may have observed the word "civics" in gilt letters on the transom above the door that leads into the bound newspaper room on the west side of the vestibule. Probably if you happened to see it the word bounced off your preoccupation without penetrating to your interest, being subconsciously associated in your mind with something in the high school curriculum long since relegated to oblivion along with the other lumber of a high school curriculum.

Nevertheless, that word above the door has a significance tremendously interesting and important to the citizens of Chicago. It is not there used in its restrictive, tech-

nical, academic sense. Its meaning is comprehensively broad. Behind that door captioned "civics" is gathered, convenient for ready use, all that has been published or is being published in discussion of every problem of economics, politics, education, sociology, municipal affairs, and business, as subtitles on the elliptical lights of the swinging doors more amply intimate.

The civics room in the Chicago public library is a completely unique innovation in libraries. It contains the first thorough and systematic collection for ready reference of similar material in the world.

Other large libraries hold all that is in the civics room; perhaps some few of them have more related matter. It exists in scattered burial through municipal, state, and national archives, subject to the call and use of their respective officials, and it may be found on the shelves of the libraries in a number of the larger cities, but elsewhere search for it involves the pawing over of many dusty pamphlets and rumination among obscure paper bound reports tucked away on dark shelves; minute combing of miscellaneous current periodicals—a laborious and unsatisfactory process, full of the chance of missing something vital to the subject under research.

The investigator who desires to read what has been written concerning a subject in which he is interested has his task cut out for him in such a library. Assume that he wishes to benefit by the observation and discoveries of those who have studied the problem of truancy in other cities. It is necessary for him to go to the public libraries, get all the school reports of all the cities which he guesses may have formulated and published the results of their experiences, and turn the pages of them until he finds what he wants—provided it is there at all.

Having ransacked the school reports, he gets hold of educational journals and searches them. Next he goes to the periodical index to find what has been written during

several months past. The periodicals that have appeared since the index was published he must search, one by one, desultorily. He probably will make no attempt to go through the newspaper files in random hunt. At the conclusion of his labor he has found certain things that bear but he may well have missed the most important discussions. And so it is with any subject that may interest him.

For the new civics room in the Chicago library newspapers are read closely; news items, editorials, special articles, and communications of any importance are clipped and saved. All the magazines, general and special, are searched for material, which is extracted. Reports of school boards, learned societies, charitable institutions, committees of investigation, municipal and state boards of health, and bureaus are stripped of all that comes under the inclusive head of civics. Pamphlets are pounced upon and dismembered. Nothing escapes or is spared. Only duplicate publications are used, derived mostly from clubs, as gifts, the library being too poor to afford duplicate subscriptions.

The material so gathered is minutely classified; each subdivision is segregated and placed in labeled box envelopes on the shelves. The classification is under the Dewey decimal system, which brings together kindred topics. It is all immediately and easily accessible. If the one who desires to look up something cannot find the proper envelope on the shelves, the librarian in charge or the assistant librarian has only to look in the catalogue to find it.

The material is brought down to the minute. Much of its important value lies in that. There are subjects so immediate and alive that the discussion of them is peculiarly current; their literature is growing from day to day. Some of them have been under discussion for a comparatively few months. Such, for instance, as the social evil, and the recall of judges, which have little literature excepting what is being created now. In the civics room everything

important that has been said on these subjects, up to last month's issues of the magazines, is accessible.

The room also contains pertinent books. At the present time only volumes that duplicate volumes on the general stacks of the library are on the shelves in the civics room, but any that are not on the shelves in the civics room which are required are brought by an attendant from the main repository. Some day the room will contain a complete set of duplicates. That is part of the plan.

Another feature of the civics room is the "package library." The clippings are sent to any one who wishes to inform himself on a specific subject. If a lawyer wants to know the latest on the recall of judges, he has only to send his office boy to the civics room with a request, and the complete literature on the recall of judges will be furnished him for use at his desk.

If a physician desires to learn what has been done in other cities in the matter of watching the milk supply or vaccinating the school children, he can have in his office all that has been written on those topics. If a manufacturer on the west side cannot spare time to go to the civics room to study the new efficiency, the civics room will be packed up and sent to him.

Catalogues of all the manufacturers in Chicago are kept on file for the convenience of out of town buyers. City directories of all the cities in the United States are there accessible. In a short time the telephone directories will be available; they are being collected now.





*"I am come that they might have life,
and that they might have it more abundantly."*

Thank God for life: life is not sweet always,
Hands may be heavy-laden, hearts care full,
Unwelcome nights follow unwelcome days,
And dreams divine end in awakenings dull.
Still it is life, and life is cause for praise.
This ache, this restlessness, this quickening sting,
Prove me no torpid and inanimate thing,
Prove me of Him who is of life the Spring,
I am alive!— and that is beautiful.

—Susan Coolidge.

TAKING ACCOUNT OF STOCK

What a privilege you would find it to study the psychology of that circle in your neighboring town. Nice people, just like yourselves, but such a medley of opinions on subjects which you perhaps thought you had settled once for all. What a wonderful thing is human "temperament." One can easily appreciate that the opinions of circles are often hard to get at and a genuine consensus really difficult for them to achieve, especially when it concerns three magazine series and four books. Of the three magazine series included in Chautauqua's "American Year," "The Reading Journey through South America" seems to have made the chief appeal, possibly because it was an excursion into a land unknown to most of us. Although "American Engineers and Engineering," the third of the series found many a devotee who, as a critic said, was "feeling out the spirit of the times." The honors of the three series next after the "Reading Journey" fell to Mr. Benjamin A. Heydrick, who offered a really rare opportunity to view our own

country in his unique series, "As We See Ourselves." As one reader remarked, "Seeing ourselves in essay, drama and novel has been most delightful. It reminded me of what an author once referred to as 'sitting on the grand stand and seeing ourselves go by.' "

The charm of this series was perhaps in the skill with which its author brought out into everyday view the richness and variety of American life even up to its latest developments in drama and current essays and fiction. Many of us who thought ourselves fairly conversant with the best of our country's literature were awakened to a sense of its depth and seriousness. The high literary quality of the men who discussed our national traits, the marvelous record of the progress of American literature in revealing the spirit of nationality in a united yet infinitely varied people, and the fine moral tone which testifies to the soundness of American Ideals—all these, supplemented by a carefully classified and not too voluminous bibliography have stimulated in Chautauqua readers that desire to explore their country still further in the months to come, which such a practical and alluring plan makes easily possible.

In considering the circles' estimate of the four required books, "The Twentieth Century American," "The Spirit of American Government," "Twenty Years at Hull-House," and "Materials and Methods of Fiction," we may let the secretary of a Pennsylvania circle voice the opinion of a large proportion of readers: "We can hardly speak too enthusiastically of our appreciation and of the profit and pleasure we have had from reading and discussing the course. The most popular books were 'The Twentieth Century American' and 'Twenty Years at Hull-House.' Personally, I derived the most help and benefit from the other two, but found all stimulating in the highest degree."

It was quite natural that "The Twentieth Century American" by Mr. H. Perry Robinson, a comparative study

of the peoples of the two great Anglo Saxon nations, should be read with the enthusiasm with which people like to see themselves as portrayed by a foreigner. In this case it was one who had lived among them and whose aim was a closer cementing of the bonds of friendship between the two nations.

The book which undoubtedly took the lead in the general interest which it aroused was "Twenty Years at Hull-House." Miss Addams's activities of the last few years have opened the eyes of an ever widening public to the magnificent service she has rendered to her country in holding up the ideals of her fellowmen and women to a sense of their duty in a way which, while it suggests Wordsworth's characterization, "Stern daughter of the Voice of God," yet is so tempered with a divine tenderness and breadth of human sympathy for even the most wayward of human souls, that people of lesser aims are newly awakened to a nobler outlook. The story of Hull-House was felt as a distinctly stimulating influence on the circles, bringing them to a closer understanding of the growing social forces at work all about them.

"Materials and Methods of Fiction" by Professor Clayton Hamilton, set people at work to test their critical powers. "Probably the book most valued by our circle," represented one point of view, "the most interesting as well as the most beneficial of our reading this year," typical of others. The author's wide acquaintance with the literary man's craft and his experience in many a discussion with his alert young Columbia students and stimulated by his own versatile personality, gave to his teachings a living quality which one circle referred to as its experience "in re-reading old books with the Chautauqua light turned on." Another found the pursuit of the topic so altogether seductive that they "decided to keep right on throughout the warm weather."

The year in some respects seems to have hit upon the psychological moment in politics. That innocent seeming volume by Professor Smith of the University of Washington, "The Spirit of American Government," which grew out of his own university class work and was so eagerly caught up and discussed by scholarly men of insight and wide experience, came through discerning channels to Chautauqua. It was a book that stirred up the thought centers and accomplished what most of us need now and then, a plain look at our own opinions lest we drift along indefinitely using only the readymade ideas which others give us. A breezy state like Kansas expressed its sentiment in one quarter quite fearlessly:

"'The Spirit of American Government' was carried by a large majority when the vote was asked for the 'best liked and most beneficial book during our present course.' Thanks to our instructions received in it we are able to have a very good understanding of the most important issues in the present political campaign. At first it was hard for us to believe that the 'Constitution beloved' could have lived its day. The book caused us to concentrate our thoughts and to form up lines of argument that no other book has been able to. We thank Mr. Smith very much for the light that he has given to us."

Ever since Chautauqua, under Bishop Vincent's spell-binding powers captured the Pacific Coast far back in 1879, the membership of Pacific Coast Chautauquas has achieved an enviable popularity. It is from Southern California that the following letter comes, indicating a certain sturdy intensity of intellectual aspiration which is already a well known characteristic of cultivated circles in that extreme far West:

"Our C. L. S. C. is at a loss for words in which to express its appreciation and gratitude for the course of this American Year. Each and all of the books and magazine series have furnished such excellent instruction and so much genuine pleasure that it was no small task to place a preference on any one. 'The Spirit of American Government' received the most votes, as having been the most worth while, however."

A selection from Pennsylvania may be used as showing how widespread an interest was stirred in this book:

"The book we found most worth while was pronounced without

a dissenting voice to be 'The Spirit of American Government.' It aroused the most discussion and created a lively interest, even when we could not agree with the author."

It is quite natural that with the confusion which exists in most people's minds today regarding "socialism," some readers should timidly brand as "socialistic" anything which deals with the growing social spirit of today. Gradually they will be led to see that the foundation of true democracy is that regard for the rights of all which the American nation today must foster if it would prove its right to be reckoned among the world of nations struggling to develop the true democratic spirit. No past traditions or theories of government are going to preserve our dignity as a nation unless our ideals are so clearly discerned, our determination that justice shall be the right of every man so strong and our sense of brotherhood so exalted that it will be a safe guide for us all. As one of our noblest economists wrote, "If mankind, impelled by its own selfish desires can do so well, what will it be when the welfare of all sings us to our work?"



THE LATEST IN CHAUTAUQUA LIBRARIES

The C. L. S. C. Class of Ridgefarm, Illinois, wants you to stop and listen a few seconds and see what has been done there when you make a start and keep going. Such a summons as this accompanied by two rather striking photographs, gives us pause. It is the latest development of that interesting feature of Chautauqua's work, which has left its permanent mark on many parts of the country. In this case the center of enthusiasm was developed in an Illinois township, a farming region at Ridgefarm. Evidently this scattered community had high aspirations. Look at the sturdy character of the fine new High School shown in the picture, but the tale of the Public Library is that of a rising scale in aspirations. The C. L. S. C. in the town was quite appropriately the backbone of literary undertakings



Carnegie Library at Ridge Farm, Illinois. Built through the enthusiasm of Chautauquans



New High School at Ridge Farm, Illinois. Many Chautauqua Homes and Readers are represented in the accompanying group



M. E. Church, Prattsburgh, N. Y. The town possesses a very active Chautauqua Circle



An attractive section of the Recognition Day Procession at the Litchfield-Hillsboro, Ill., Chautauqua Assembly

and when they first formed a private library in 1904 with one hundred books given as donations in part and for the rest bought with money raised by "socials," the library was housed by one of the C. L. S. C. readers in the back part of the store and thriftily kept in second-hand book cases. As time went on the labors of the librarian became more and more onerous till the leading citizens of the town bestirred the rest of the township to vote for a two mill tax on their property for the library. Then the president of the circle, emboldened by this evidence of a liberal public opinion, appealed to Mr. Carnegie who pledged nine thousand dollars provided the citizens would furnish a building lot. The citizens subscribed eleven hundred dollars and the library was completed and dedicated in January, 1911. It is now open every day, two nights in the week, and possesses over three thousand volumes. "We feel proud," writes our correspondent, "for very few small towns have such a nice building which is estimated at twelve thousand dollars. We Chautauquans donated our books and some new pictures to the present library." It seems that the first C. L. S. C. Class in Ridgefarm was organized in 1882. How the Chautauqua spirit has stirred and developed that eager group of earnest people. One enthusiastic graduate who has been reading and studying Chautauqua courses for fifteen years past has enriched her diploma with eighty-eight seals! Chautauqua surely goes deep into the lives of the American people.

Verses Worth Memorizing

TO A WATERFOWL

Whither 'midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocky billows rise and sink
On the chafed ocean-side?

There is a Power whose care
Teaches thy way along that pathless coast,—
The desert and illimitable air,—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend,
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

—William Cullen Bryant.

From "Poems of William Cullen Bryant." Reprinted by permission of D. Appleton and Company.



NEWS FROM READERS AND CIRCLES

"I've received a few letters which I will ask you to let me read at the outset," said Pendragon, "for this is our last gathering before Recognition Day, and as you think of the great host on that day, you will enjoy having these Chautauquans in mind.

"The first we may call 'A Victorious Band.' They write from Holden, Missouri:

"We are a small class, only nine at most, only five of us 'Faithful to the end' of the four years, but we do not despair. We five are going to Ottawa, Kansas, with happy hearts and hope to gather more for another time as we certainly do want to continue our most pleasantly begun work. From cover to cover, beginning with our CHAUTAUQUAN to the last page of the four books in each of the four years just finished, we have delightfully read, thought and listened until it has become—I was about to say—

a part of us. All these purely literary and scientific subjects so well chosen, so classic in thought and language, have been as we read and studied them occasions of rare delight and in finishing we can only say, "We thank you."

"The second is a letter from Mississippi which I may characterize, 'How Chautauqua fits into the College Woman's Life.'

"I joined the Class of 1912, but have fallen far behind with my reading. However, I prefer to "Fletcherize" on this rather than "bolt" it fast enough to receive mental indigestion! For this reason, it is uncertain whether I shall catch up or not,—but I am longing to, as I hope to be present at Recognition Day this year. I am still wandering around among London sights and English cathedrals. I am reading alone during intervals between club and church work, home duties and society. I think I enjoyed the first year best, and the "star book" most of all. This was a revelation to me, and never shall I feel lonely or friendless again when I can look above on clear nights. Taking up the C. L. S. C. just after college has helped fill the lonely "after college" gap and I wish more girls would take it as a postgraduate course."

"I, too, am one of the Shakespeare Class"—the speaker was from New York State. "I'm not a college graduate and I've been surprised as well as amused to read of another member who passed away a tedious time while churning, as I have occupied myself in the same way, in fact have done all my reading while my hands were busy turning the crank of the churn. My neighbor and I have read the same books in the past three years and this added bond of congeniality has cemented our friendship in a manner never to be broken."

"We've been settling up our affairs for our first year," reported the new circle from Kansas City, "adopting a constitution and by-laws and as we were named for the Chancellor we congratulate ourselves on having a motto given us by himself,—'Onward but ever upward.' We've chosen a flower, the yellow rose, and our colors are garnet and gold. We also have recorded as our object 'Intellectual culture and mutual help.' We have had a very interesting year but we are afraid of the examination."

"That's nothing to be afraid of," laughed an old Chautauquan. "You know the questions are all printed in last September's CHAUTAUQUAN. You don't have to answer from memory but the reviewing and writing out the answers is to me a perfect delight. I get things really impressed on my mind so it's like reading it all over again."

"Our circle," added another, "has a good time with the answers by writing them out and comparing them. The short paper with its twenty-five questions is no task at all and many of us fill out the longer paper too. You can earn five seals during your four years' course just by answering these. It's a fine review and your seals at graduation bring you into the Order of the White Seal. It's quite inspiring to hear the seals read out on Recognition Day."

"Let me give you," said the Whitney Circle secretary from New Haven, Conn., "a copy of our program. You see it's home-made and very easily done,—typewritten and bound in a pretty old rose paper. It's very convenient to have on hand as a reminder. We've been taking a vote on our most popular books of the year. The Hull-House book came out first and Clayton Hamilton's book second. We've found this American year a most interesting and helpful one."

"It is evident," said Pendragon, "that the circle at Rochester, N. Y., is developing a scheme of propaganda. Here is a postal card which they seem to be trying on their friends:

C. L. S. C.

Are you in it?

I should say

I am in it,

Chau—tau—qua.

"I want to call attention to our circle. We are not large, but we've done genuine work," said the Canton, Illinois, secretary. "We meet at the high school and we've literally grubbed away as if we were scholars. We feel as if we knew Jane Addams and it is astonishing how we find ourselves quoting things that she says in "Twenty Years at Hull-House." Mr. Hamilton's book has also given us a tremendous insight into things. We own our books just as far as we can—how much it helps!"

"This clipping from Waterloo, Iowa," said Pendragon, "shows that you people have not been doing your work in a perfunctory way." "No indeed," said the secretary. "We've been studying the work of Hull-House with enthusiasm—we are so near Chicago that we really feel neighborly! We read and discussed a most delightful supplementary article in *The Outlook* telling about Miss Julia C. Lathrop, the new head of the Children's Bureau in Washington. We greatly admire this work and congratulate our country on these noble women. The Columbia Circle, another of our city circles, had a most delightful meeting on other phases of this same subject. It seems to us that Chautauqua is doing service to the whole country in getting our readers clearly awake to the im-

portance of these things. What a wonderful thing Chautauqua is!"

"Here is a letter from a seventy-seven-year-old classmate who is counting on being at Chautauqua. She says: 'I expect my great-grandson of three years to scatter flowers as I pass through the Golden Gate!'" "What a charming picture it will make," commented another. "If one could know all the family honors that have been bestowed on graduates all through these years, they would make a noble array. I wonder how many of the children afterward became members themselves." "I can tell you of a dozen Chautauqua mothers at least, whom I know were flower girls in their childhood," rejoined her neighbor. "I shall not even have somebody's small grandchild to scatter flowers for me," said a bright looking man from a busy manufacturing city in Pennsylvania. "Business will not let me escape, but I can tell you that I consider the Chautauqua Course the ideal for systematic reading, and have found it amazing the amount of information and education one can receive from it by following it systematically. It has been very beneficial to me, and I expect to continue the course from year to year, so as to keep up with the times. The information is worth many times the cost, although on occasions I have been hard pressed for the necessary time to keep up, but have always managed somehow. I might say also that I've found the early morning best suited to an understanding of the reading that I have done and can recall it much better, while the reading that I have done during the evening has not made the same impression." "Tired out," said Pendragon. "That's my verdict," agreed the reader, "and so I choose the best time."

"When anybody goes into anything with your sort of resolution, he's sure to win," said Pendragon. "I'm almost inclined to wager that you've done better business, too!"

"We're up and doing also, in our own way," said the secretary from the circle at Anita, Iowa. "We devoted a whole day to Chautauqua, recently, devoted our morning to the library where we did research work, had luncheon together, and then had a charming Kipling afternoon, discussions, readings, quotations, etc.—you know how fascinating he is." "Yes," "Yes," responded one and another. "That line from 'Mulholland's Contract,' " spoke up a quiet lady, "which says, 'I never puts on my servants no more than they can bear,' has cheered me up many a time, when I thought the Lord must have made a mistake!" "What did you say the poem was?" queried her next neighbor, an energetic and friendly soul. "The 'Seven Seas.' " "Thank you."

"I'm afraid I'm too far behind to finish by Recognition Day." The reader looked a bit mournful. "I hate to leave the Shakes-

peareans." "We hate to have you," replied another, "but remember there are as good fish in the sea as ever were caught, and cheer up." "Yes, indeed, we are right behind you," said an Athene of the Class of 1913. Try us if all else fails and see if you don't like us," and she nodded sympathetically.

"I notice that one 1912 has been reading Howells' 'Traveler from Altruria.' You know Mr. Heydrick quotes it in his article on the Novel in October. We all feel a sense of reverence for Mr. Howells. How much noble thinking and writing he has put into all his honest years of hard work."



"I see the Providence *Morning Tribune*," he continued, "has been giving special honor to the old Vincent Circle—one of the old circles of the Rhode Island Federation organized in 1884. The circle had various vicissitudes, enrolling for many years both men and women, and at length settling down as a federated club. Its standard of attainment has always been a high one and it is a pleasure to record its long career."

"We've had such charming times with Mr. Hamilton's Materials and Methods of Fiction," reported the Oklahoma circle. "It has opened our eyes to so many things. We intend to keep on right through the warm weather. What difference does a little heat make to us!" "That was said with fine scorn," commented Pen-dragon, "I congratulate you."

"Nine of our circle graduate this year," said the delegate from Gracie Circle, Falconer, New York, "so you see our chances of a growing S. H. G. are fine, and what you say about next year's course makes it quite likely that we shall find our graduates more enthusiastic than ever. As it is, we have had joint meetings this year with the older classes for they had taken up the regular work for the year. These monthly meetings brought out many new ideas. At one of these, a "Jane Addams" meeting, one of our members who had been a settlement worker in both Cleveland and Chicago gave us a very picturesque account of the inside of settlement life. We are surely going to have a public library some of these days. I must mention that at the closing banquet this year, we made use of a number of Shakespeare quotations out of compliment to the Class of 1912. At an appropriate moment the seven members gave their class yell as composed by the president:

'Our number now is eight,
We are ready for the Golden Gate;
In great esteem this Class is held,
Shakespeare, Shakespeare, 1912.' "

Talk About Books

MILTON'S COMUS, LYCIDAS, ETC. Edited with introduction and notes by Samuel Edward Allen, A.M. New York: The Macmillan Company. 25 cents net.

Matthew Arnold once said that among Americans "the *average* man is too much a religion; his performance is unduly magnified; his shortcomings are not duly seen and admitted." This statement was made in his address on Milton at the unveiling of a memorial window in St. Margaret's Church, Westminster, given by an American. In Macmillan's Pocket Classics the editors have done us the favor of grouping in the covers of one most acceptable little volume some of the shorter poems of Milton, his *Comus*, *Lycidas*, and others, all edited, with a biography, and with a brief introduction and notes to each poem. The inclusion also of the address by Matthew Arnold referred to above gives us the supreme privilege of discriminating comments upon the poet by one of the master critics of English Literature.

HISTORY OF OUR TIMES. By G. P. Gooch. New York: Henry Holt & Company. 50 cents.

A 250-page volume necessarily has limitations. To recognize them and yet to achieve the book's purpose within them is a task requiring rare powers of selection and treatment. Mr. Gooch has succeeded in covering the outstanding facts and in explaining the spirit inspiring them in the last twenty-five years' history of the Great European powers, and has added a survey of the quarter century's activities in Asia, Africa, and America. While the value of this book lies in its adequate choice and skilful presentation of facts it has the additional excellence of being good reading.

THE HORROBOOS. By Morrison I. Swift. Boston: The Literary Press. \$1.50.

Mr. Swift has enjoyed himself vastly in working out his satire on the customs and institutions of our civilization as they would look in a cannibal African community. The attitude of society toward money, spinsters, caste, and a dozen other establishments is developed with a somewhat savage humor. Whether it is all worth while is rather a matter for discussion.

A LITTLE BOOK OF FILIPINO RIDDLES. Collected and edited by Frederick Starr. Yonkers: New York: World Book Company. 60c.

Prefaced by a general discussion of riddles and by a special investigation of the "Filipino Riddles" which he has collected, Frederick Starr has prepared a little volume of interest to everyone and of undoubted value to the student of anthropology. Mr. Starr,

Talk About Books

who proposes a series of "Philippine Studies," has given both original and translation of the riddles.

CAVE, MOUND, AND LAKE DWELLERS AND OTHER PRIMITIVE PEOPLE. By Florence Holbrook. Boston: D. C. Heath & Company. 40 cents.

Owing to the lack of suitable material, most schools have limited their study of primitive life to the Indian and Eskimo, from whom civilization inherited little of value. The Cave and Lake Dwellers were our early ancestors, from them we have inherited much. Miss Holbrook's account of life in the Old Stone Age, the New Stone Age, and the Age of Bronze, the state of civilization reached by the Lake Dwellers, and the illustrations of the technical skill of these primitive folk open a new world of great interest to old and young alike. The pictures are many and good.

PROGRESS OF PHYSICS. By Mr. A. Shuster. New York: G. P. Putnam's Sons. \$1.25 net.

This book consists of four lectures delivered to the University of Calcutta in 1908. It deals in a semi-popular way with the progress of physics from 1875 to 1908, the treatment being free from mathematical and technical difficulties. Among the topics discussed may be mentioned Maxwell's theory and wireless telegraphy, the ionization of gases and Thomson's experiments, Roentgen rays, radioactivity, the decay of atoms and the birth of helium, the Zeeman effect and other consequences of the electron theory, terrestrial magnetism and atmospheric electricity.

The lectures were given by an authority of the highest rank, and the book may be perused with pleasure and profit by the intelligent lay reader.

THE PAPACY AND MODERN TIMES. By Rev. William Barry. New York: Henry Holt & Company. 50 cents.

The story of the rise and fall of the temporal power of the Papacy is the study offered by Father Barry in "The Papacy and Modern Times." The historical outline is complete, and its philosophical aspect is carefully presented. The author looks to republican forms of government, which divorce politics and religion, to allow to ethics and conscience the free play which illustrates "the triumph of principle over force, of moral influence over legal enactment."

MEDIEVAL EUROPE. By H. W. C. Davis. New York: Henry Holt & Co. London: Williams & Norgate. 75 cents net.

The compactness necessary to a survey within modest compass of several hundred years of the history of many countries makes this book solid reading. The fact that it is not wearisome is a tribute to the author's cleverness.

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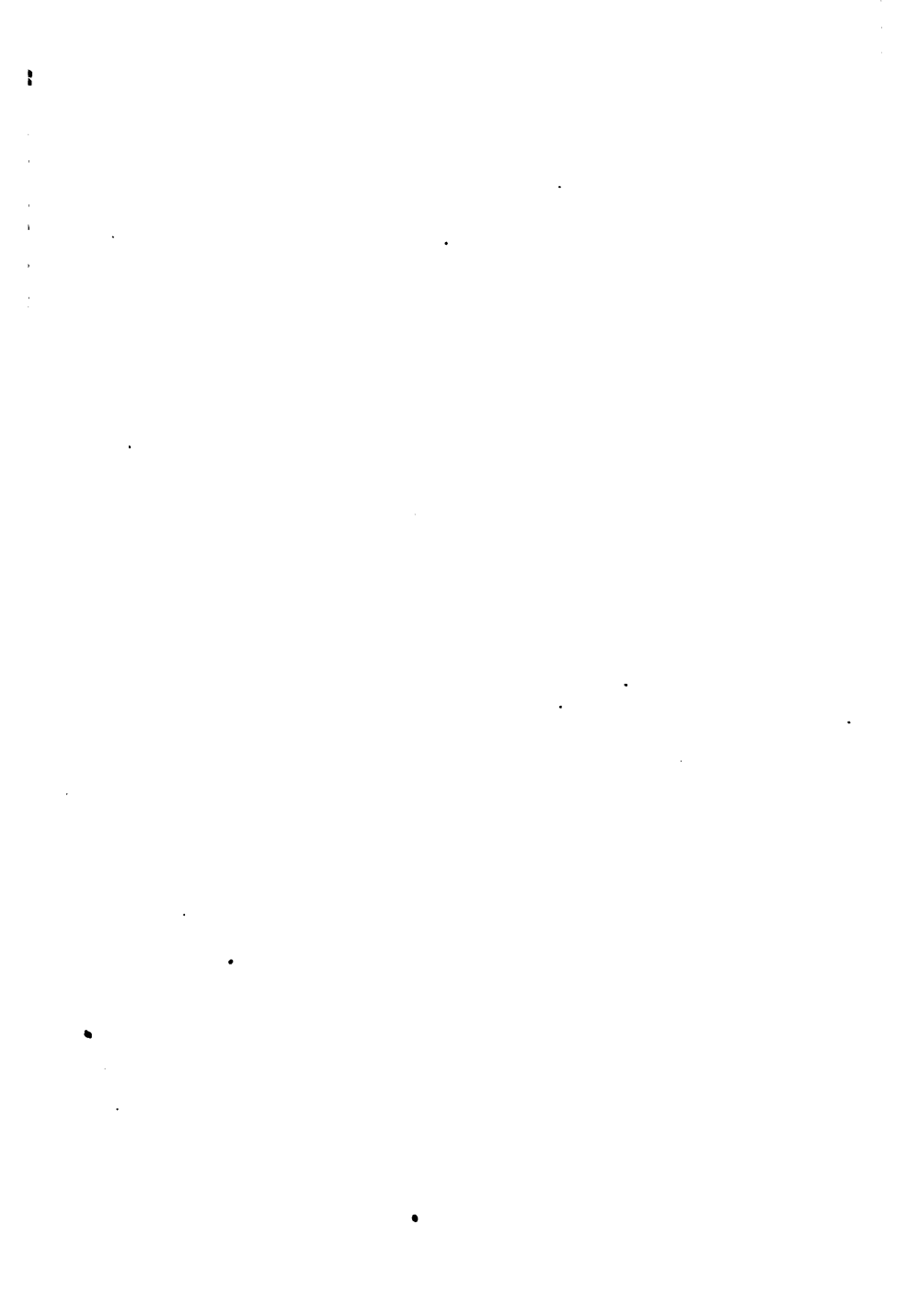
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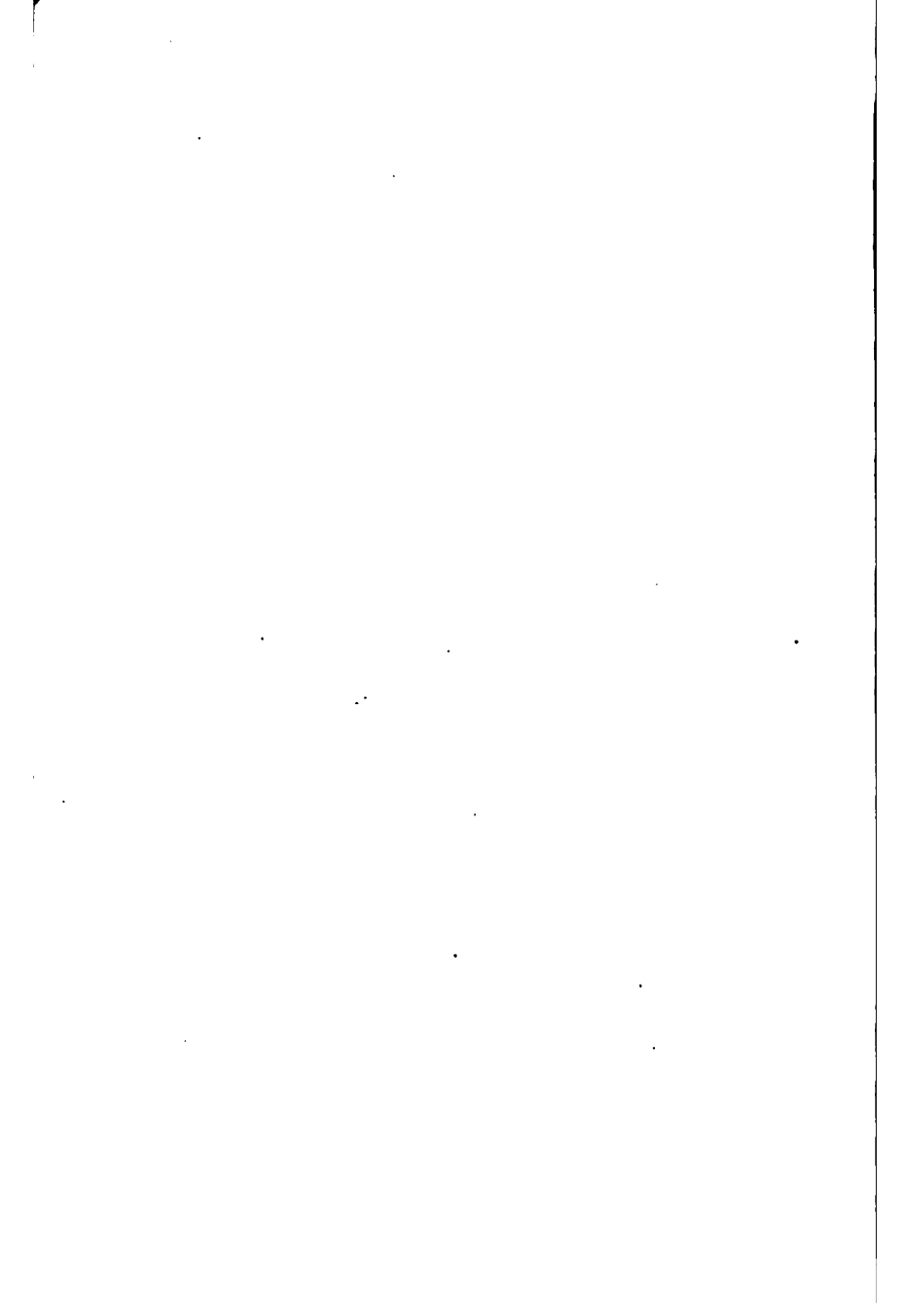
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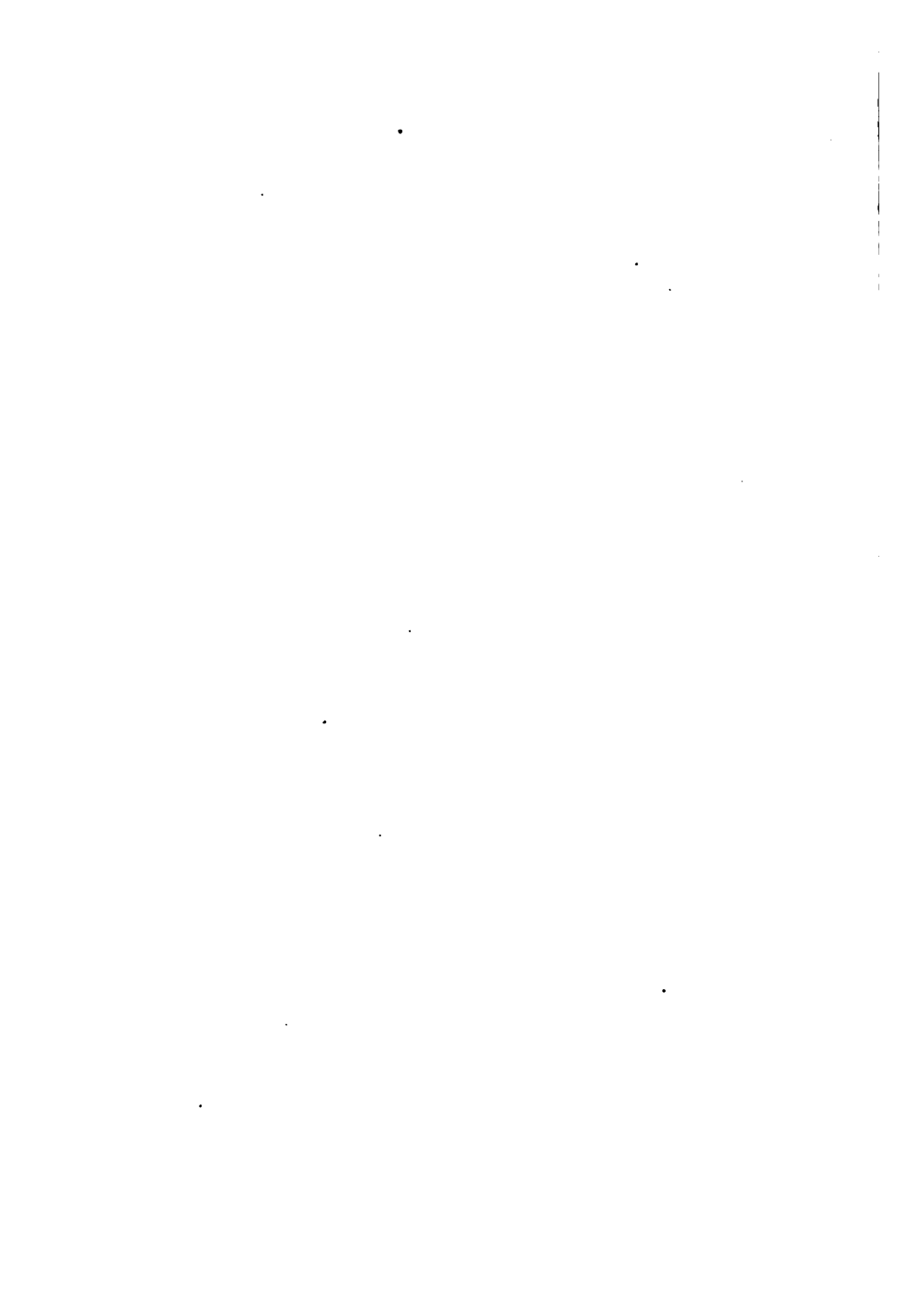
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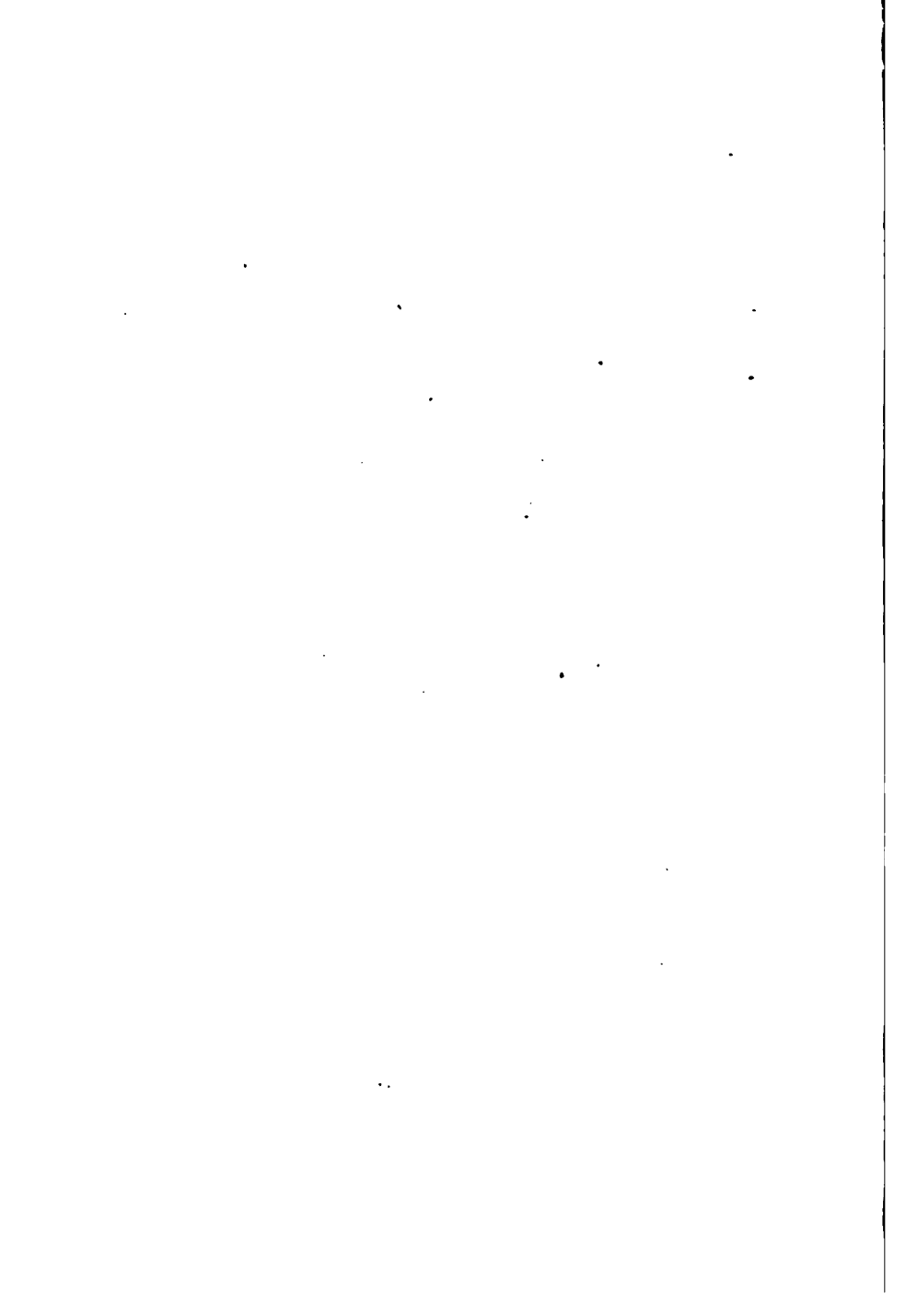
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